

# LEND A HAND.

A RECORD OF PROGRESS.

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More than one of the very suggestive papers which we have published in the last two numbers of this magazine has owed its interest to what is becoming a practical question of the first importance.

Is it true, as the Gradgrinds and other Philistines are constantly saying to us, that we are making more beggars than we relieve, and that we are really responsible for the institution of trampdom?

Dr. McCook's very careful study of this subject gives a very definite answer as to what can be done by the intelligent and combined work of persons who believe in the abolition of pauperism and the improvement of social conditions. Dr. McCook goes beyond the line by which we have generally bound the promises of Lend a Hand; he even speaks with a certain confidence of the abolition of poverty.

All the reports of the various "emergency committees" of the unfortunate winter of 1893-4 make suggestions which deserve consideration in this line.

It is to be observed that in what was called the emergency, the whole difficulty, without a single exception, was to be noted in the large cities. The large cities were crowded with people who could find no work to do. Different emergency boards, with more or less skill and more or less knowledge of the subject, were confronted by the presence of persons who were really starving and for whom they could not "find work," as the phrase is,—as how, indeed, should they? The press in general, taking the superficial view which belongs to the constitution of the press, regarded this for its nine days as an unusual and exceptional position of things. In truth, as every administrator of charity knows, it is a condition of things which comes upon the large cities every winter. The period from November to April is the only period when in America there is any very serious pressure of the problem of poverty, more than the average good-will and tenderness of human hearts ought readily and almost unsystematically to provide for. But in those winter months, especially in the northern cities, there is always a plethora of workingmen, not to say of workingwomen, who come in from the country towns, or who do not find in winter the work by which they have subsisted in the summer. For instance, carpenters, painters, men who open the streets and lay down sewer-pipes, are needed in the eight months of summer, and they are not needed, or not so much needed, in the four months of winter. These people may not be in need themselves, but they enlarge the number of the "unemployed."

In any philosophical consideration of this subject, it is to be observed that there is no law written across the heavens, nor recorded in any book of any authority, that every body shall be employed all the time, or shall be working for wages all the time, or shall be producing something all the time. In days as recent as the American Revolution, it was well understood that fishermen, for instance, made their harvest in the months when there was most daylight and when cruising at sea was less dangerous. In the winter months, a

fisherman was "unemployed." It would be fair to say that it is generally known now, that the operations of farming in northern climates are confined between April and November; the average farmer of the northern and middle states is "unemployed" during the winter months. It is only when one gets down to the Red River that he is told that the harvesting of cotton requires "thirteen months in every year."

What is to be desired is that the work of the year shall bear the expense of the year. If, as on a western ranch, the greater part of the work is done in four months, if that four months provides, for every workman engaged in it, food, clothing, and the other necessities of life in sufficient amount to carry him through the year, why, there is no reason in the nature of things why he should go to work during the remaining days.

A certain fallacy has come in with the establishment of factories and other work-shops driven by machinery, where the plant is large and the investment in it considerable. It comes naturally to pass that whoever owns the plant or makes the investment wants to keep it in operation through the whole year. We hear this distinctly said. A man says he takes a contract, though he makes no profit upon it, "because he keeps his work going." He pays his operatives as a part of the expense, because, on the whole, it is desirable for him to keep things in order and he does not wish that the operatives should go to other places. He wishes to keep them contented, and he provides work the year round. It usually happens that in the towns,—that is to say, in the places where such investments of capital are made,—are most of the writers and people who print books on these subjects. They therefore get into the habit of thinking that God has ordained that people shall work ten hours a day for every day in the week, except Sunday. It is only by a gross exception to this theory that Sunday is permitted. But there is no real reason why they should be employed on Tuesday, Thursday, or Saturday, any more than upon Sun-

day, unless it is necessary that they should earn money on those days for the comfortable support of themselves and their families.

Here comes in Mr. Edward Atkinson with the other people of statistics, and they tell us calmly, that such are the improvements in the machinery, that one man now makes as much cotton cloth in an hour or a day as three or four men made thirty years ago in the same time. If we were an isolated community of a hundred, on a happy island, engaged in the great enterprise of making cotton cloth, if we availed ourselves of modern improvements, thirty of us could now do all that the community required, and the other seventy might be playing Wagner on our piano-fortes, or reading Browning every afternoon. What is true of that island is true of the whole community, though we are not all so fortunate as to be engaged in cotton mills. The problem before us, then, is how we are to re-arrange the industries of the country, or indeed, perhaps, of the world. We have not so much hard work to do as we had thirty years ago; or if we have, we can devote it to purposes for the general good, or for individual good, which thirty years ago would have been thought impossible.

It is at this point in these considerations that the great law begins to work, which is apt to be entirely forgotten by some superficial speculators. Side by side with the supposition that everybody must work all the time, which is entirely unwarranted in the philosophy of human nature, there comes in another supposition that work is to be paid for in money. Because large manufacturing establishments pay so much a week, and there is a regular register, men come to be estimated as nine-dollar-a-week men, or fifteen-dollar-a-week men, or above that as salaried men. "He is a twelve-hundred dollar man," or "He is a fifteen-hundred dollar man," and so on. This also is modern folly, and it is not until we clear our heads of the disposition to follow it, that we are in a condition rightly to understand the readjustment of industry which the end of the century and the beginning of



the next century must bring about. The truth is that every man, and every woman, needs a "living." This living ought to be a comfortable living, it ought to be a living which shall give the best training to body, mind, and soul. But it is not necessary that that living shall be measured by twelve hundred ounces of silver, or by fifteen hundred ounces, or by two thousand ounces. It may very well happen, and it does happen in thousands of instances, that a man who is living with his family in thorough comfort, does not receive a tenth part of the silver or the gold in the course of the year which another family receives which is living at the same time in great discomfort.

The remarkable instance which presents itself always is the great physical advantage which people derive from work in the open air, or, speaking specially, from the work of the farm. In these pages we have had occasion again and again to call attention to the revolution which was effected by the mercantile panic and financial distress of 1873, which did so much to develop the agricultural resources of the United States. Although at the present time the price of cotton and the price of wheat and grain are to the merchant disastrously low, the number of happy homes which were created when men left the crowded tenements in which they were "earning wages" for the open air where they and their children are now "making a living" is not to be estimated. Very unfortunately, the people in those happy homes do not write books about the comfort of life where people are not "employed" every instant of the time. They have little to say about the health of body, mind, or soul, which comes from living in the more immediate presence of the good God who controls nature in its affairs. Practically, indeed, they are forgotten in many instances by the people who attend to writing articles and to organizing labor. All the same it is true, and always has been true, that they are engaged on that elementary and primitive business which is not crushed by the wheels of financial panic and cannot be. They have their reverses, they have their misfortunes, but they are

dealing with simpler laws than those which regulate financial or mercantile affairs.

One reads, then, with profound satisfaction, that Mr. Austin Corbin has made an arrangement by which five thousand Italian emigrants, instead of settling down in the city of New York, where they are not wanted, shall go to Arkansas. They will put grains of wheat and corn into the ground, the infinite processes of the universe will multiply those grains, some thirty-fold, some sixty-fold, and some a hundred-fold. They will eat of the bread which is produced under these laws of the universe, their children will grow up taller and stronger, and if the state of Arkansas has improved its civilization as much as its officers pretend it has, those children will grow up God-fearing and self-respecting men and women. The wages of these people will not amount to fifty dollars in a year; there will not be one of them who will see that amount of money in the course of a year; but the "living" they will get will be vastly superior to the living which they would gain in earning the wages which would be paid to them in the city of New York.

As it stands in Boston now, we stand at the pier when a steamship comes in, and to the average Dago who lands, with his wife and five children, we say virtually this:

"Dear Dago, if you will do us the favor to stay in Boston, if you will not leave us even as far as Bedford or Framingham or Sherborn or Cummington, we will do good things for you. We have invested for your benefit, in the best way we know how, so much money that if we divided it there would be seven thousand dollars for you. We shall not divide it, but we shall give you the result of it, in treatment in our hospitals, in the management of our schools, in the conveniences, by day and by night, of our public streets. Pray, dear Dago, stay with us. If your children are sick, we have a Diet Kitchen and a Dispensary which will take care of them. If they are ignorant, we have schools where they shall be educated. Only do not leave us, do not go

away, do not be tempted by anything you shall hear of blue skies or fertile fields elsewhere !”

It is not very wonderful that the Dago stays. It is not very wonderful that such an island as East Boston and such wards as Ward 16 are crowded, even densely populated by such persons, who are living on the results of the seven thousand dollars which is the share of each head of a family in our Wealth in Common, and taking the comforts, which are undoubtedly many, of a large city. But when one reads that the school committee of Boston, at this moment, wants to borrow two millions and a half of dollars in advance for the purpose of building new school-houses for such comers ; when one reads at the same time that for four months in the winter we have nothing for them to do and are trying to invent methods of employing them ; when one observes that the Diet Kitchens are obliged to ask for more funds to provide eggs and milk and cream for the children when they are ill ; one wonders whether we are making the best use of the living forces which the God of heaven has sent for the enlargement and improvement of America.

In other words, the solution of the problem is, as it has been for twenty years, decentralization. The real estate owners in the large cities may or may not believe this, but they will not do much to help it forward. You cannot attend a meeting of a charity board but what you shall find that persons whose incomes are derived from high rents in crowded towns see great advantages in a system by which the rents are kept high. They do not understand what Henry George means by the “unearned increment.” They are not very eager to keep down the population of the city. There is, indeed, a vague notion that numbers swell the dignity of a city, and that a western merchant comes to trade in a city of five hundred thousand people when he would not come to trade in a city of four hundred thousand. The truth is, he comes to trade where he can get the best articles at the lowest price, and it is a matter of indifference to him

how many hundred people are swarming together in the streets of the city where he can buy them.

But the men who conduct the government, whether of cities or of states or of the nation, are not fettered by such personal considerations as naturally sway the capitalists whose investments are in real estate. Those of us who wish that the United States may be strong and happy, those of us who wish that the people of the United States may be getting the best results for their labor and their work, will study every method which can be contrived by any Miltiades or Themistocles or Hengist or Horsa or other organizer of emigration, which shall result in the depletion of the crowded cities and in the occupancy, whether of abandoned farms in the East, or of broad prairies in the basin of the Mississippi, or of parks and sheltered valleys hid among the mountains. Work is better than labor. What we call leisure, so it be spent in the best way, is better than work. And the business of the twentieth century is to substitute work for labor, and to substitute intelligent leisure for work. This means that production of every sort is to be increased, drudgery of every sort is to be diminished. And this means the intelligent adaptation of the industry of every day to the conditions, which are improving every day, by which man controls nature.

## CHAUTAUQUA ASSEMBLY FOR 1895.

### CALENDAR.

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|-----------------------------------|-----------------------------------|
| June 29. Opening of the Assembly. | Aug. 11. Memorial Sunday.         |
| July 3. Opening of the College,   | Aug. 18. Baccalaureate Sunday.    |
| Teachers' Retreat, Schools and    | Aug. 21. Recognition Day, C. L.   |
| Classes.                          | S. C. Class of 1895.              |
| July 31. Closing of the Retreat.  | Aug. 24. G. A. R. Day.            |
| Aug. 3-6. Missionary Institute.   | Aug. 26. Closing of the Assembly. |
| Aug. 6. "Old First Night."        |                                   |

## WEALTH OF LABOR.\*

REVIEWED BY W. H. McELROY.

Mr. Palmer evidently has approached his subject determined, on the one hand, to prove all things pertaining to it, and on the other, to hold fast to that which he found to be true, no matter how greatly it might be at variance with his preconceptions. A business man whose practical sagacity and acquirements are attested by a large measure of material success and an earnest student who has familiarized himself with economic principles, his path of research has been lighted by the lamps of theory and experience. In attempting to solve the [problem of the Wealth of Labor he calls to his assistance a number of hypothetical populated islands; first Barren Island and Fertile Island only; later, when the discussion becomes more complex, he adds to unreal real estate, Barren Annex, Fertile Annex, Fuel Island, and Utopia. By comparing equal labor in various occupations in the communities of these islands under various conditions of production and exchange, and by furnishing suitable examples, he endeavors to elucidate the basic principles of exchange. Was it worth while to undertake such a task? Was it or was it not the rethreshing of straw which already had been exhaustively handled? For answer Mr. Palmer points to a recent debate in Congress on the tariff, in which several of our prominent statesmen took part. This debate demonstrated, he thinks, "the hopeless error of some, the confusion of many and the uncertainty of all" the speakers, concerning economic fundamentals.

At the outset of his discussion Mr. Palmer directs attention to a cardinal law which he finds is lost sight of by many writers on economic subjects. This law is that "in a com-

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\*The Wealth of Labor. By Frank Loomis Palmer, New York. The Baker & Taylor Company.

munity with labor free to shift occupations, the products of labor exchange proportionately to the cost of labor to obtain them; and when any particular product of labor will not so exchange, sufficient labor will abandon or enter that particular occupation to establish the proportionate exchange." Conceding that the law is, as Mr. Palmer states it, then as great an authority as Bastiat, the French political economist, is wrong. For he holds that the exchangeable value of the products of labor is proportionate to the amount of labor it takes to produce them and that equal amounts of labor exchange with them. Bastiat further holds that "under the law of competition nations must ultimately exchange on the same basis on which individuals in a community where labor obtains its whole product exchange, the product of an equal amount of the same quality of labor; that all the natural wealth or advantage that either country possesses would be thrown in, and that labor in all communities must expect eventually the same general profit or wages."

Our author replies that Bastiat's arguments and conclusions proceed on the untenable assumption that the gratuities of nature are never capitalized.

Leaving Bastiat Mr. Palmer returns to his islands. The condition of production and exchange is examined, the labor of each in various occupations is compared, and having shown that the profit of an advantage of production could not be maintained by the particular labor engaged in it, but that it must be given away in exchange to other labor of the same community, he addresses himself to the question, can the profit of an advantage be maintained by the labor of a community possessing it, or must it be given away in exchange to the labor of another community? The chapter which follows is largely devoted to detailing the experience of a devoted student of Bastiat, who makes a number of experimental exchanges in the islands referred to. In every one of these exchanges the whole advantage was on his side. He obtained all the profits which the inequality of

production of labor in his own and the country he exchanged with made possible, for the simple reason that he had no competition. Then the inevitable result of the working of the law of competition is illustrated and explained, and it is shown how one of the islands managed to defeat the operation of the law by means of a bounty. The distinction—with a radical difference—between legitimate and illegitimate bounty is pointed out clearly and forcibly. The bounty is offered for the purpose of protecting or maintaining the value of that commodity in which the labor of a community has an advantage of production in order that it may continue to exchange this commodity most profitably elsewhere. Just here our author makes some observations which all interested in the tariff will read with interest. To maintain the value of commodities in which the labor of a country has advantages of production, to enable it to exchange these commodities with greatest profit elsewhere, is the purpose, end, and definition of the true protective principle. And all restrictive measures that contribute to this end are simply means, and those that effect the most productive distribution of labor consistent with maintaining the greatest profit of exchange are the best means.

Now, it is Mr. Palmer's contention that the protective principle as thus defined has been lost sight of alike by its advocates and the economists. They have not considered the protection itself, that is, the principle of maintaining the value of commodities on which a nation has its advantage of production. "A nation is not concerned," he argues, "with its products, which are liable to foreign rivalry, but only with products which are being exported and may have home rivalry sufficient to reduce their value so that they cannot be exchanged with the greatest profit elsewhere. The object of a country's protective regulation is to maintain the value of such commodities as it is selling to other communities, and the only advantage which the country can gain thereby is its ability to sell to a foreign consumer at a higher price than it otherwise would be enabled to do. \* \* \* Friends

and foes of protection alike have mistaken the means for the end. The labor that receives the bounty naturally appears to be the object of protection, but when it is understood that labor receives this bounty simply to induce it to keep out of another occupation that is exchanging its products with great profit elsewhere, then it becomes clear that the first protected labor is only a means for securing the most profitable exchange for all labor. Bounty given to any particular labor simply for its own advantage, or that does not improve the standard of all labor, or given in occupations of disadvantage, or given when the greatest profit of exchange would be maintained without it, is indefensible, and, instead of improving the standard of labor, must reduce it. Nations, having misunderstood the true principle of protection, and having mistaken the means for the end, have adopted such wasteful and unnecessary restrictions that it is not surprising that the economists have not observed and separated the true from the false, and have meted out to both the most sweeping condemnation."

There is much food for reflection in the foregoing. It will be seen that the protection which is commended, so far from being a conspiracy to help the few at the expense of the many, is the logical outcome of that beneficent policy which aims at conserving the greatest good of the greatest number. Our author next considers several systems which may be employed to equalize the profits of different occupations. The export system is held to be in many respects the best because it falls directly upon the commodities in which the labor of a nation has its advantages of production, and by giving to each a suitable tax will limit the production and maintain the value of these commodities to just that point that they will exchange with greatest profit elsewhere.

Under the import and bounty systems the wages of labor appear to be greater than they are. Under the export system the wages of labor are greater than they appear to be.

Two errors into which a country is liable to fall are exposed and commented upon. One is that cheap labor



of itself gives an advantage of production to a community, and that all the products of cheap labor are likely to be gratuitous ones which should not be refused. The other is that the competition of free labor of other communities is something to be dreaded, and that it is the products of cheap labor that the labor of a more favored country requires to be protected against. A chapter is devoted to an examination of the nature and effect of the capitalization of an advantage of production of labor or a gratuity of nature. The succeeding discussion on exchangeable value in a community derives special interest from the fact that in it Mr. Palmer pays his respects to Adam Smith and his famous "Wealth of Nations." The criticism which is passed upon Smith is that having insisted that labor was the real measure of the exchangeable value of all commodities, he neglected consistently to make use of this measure in pursuing his economic inquiries. Our author is of the opinion that this neglect was due to Smith's failure to find the rule of proportionate amounts of labor that determine the exchangeable value of commodities. After a summary of the deductions which grow out of all the foregoing investigations, the book concludes with a general chapter on "Opinion." Here Mr. Palmer breaks a lance with David A. Wells, (because of what Wells has to say concerning the effect of the tariff on the American farmer), and makes some observations as cogent as they are timely concerning the pressing question of immigration.

The *Wealth of Labor* is heartily to be commended to students of economics, particularly to our law-makers at Washington, who are called upon to "put their [tariff] creed in their deed." It is a book which is deserving of their closest attention. They will find that it is written in an admirable spirit; that, as has already been indicated, the author holds a brief neither for Protection nor Free Trade, his sole aim being to get at the truth. His work is characterized by intelligence, moderation, and toleration. He has the earnestness of one who is uttering the convictions which have come to him from patient, conscientious study. Mr. Palmer is

nobody's echo, and still he is not dogmatical. The researches which he has made are his own, from Alpha to Omega. We do not mean that the work is at all points novel, nor that every deduction which he makes has never been made before. What we do mean is that "The Wealth of Labor" is original in the sense that Mr. Palmer has declined to take anything of significance for granted; that his conclusions represent his own independent judgment; that his inquiries have largely been made upon lines which have not previously been followed, and that some of the important results at which he has arrived are now formulated for the first time.

The Hebrew Industrial School of Boston opened its doors to meet the special requirements of the children of the Hebrew poor who crowded to our shores.

The originator of this work was Mr. J. H. Hecht, a wise and generous philanthropist, who felt that these children must be placed in touch, as quickly as possible, with their adopted country; and be given such an education as would enable them to refute in person all prejudice arising from differences of thought, speech, or habits.

Commencing with twenty pupils and five teachers, the school has now three hundred and forty-six pupils, a superintendent, two paid teachers, and twenty-two voluntary teachers. Within the last four years one thousand children have been properly and systematically taught to become wage-earners, bread-winners, and self-respecting, intelligent citizens. The number of applicants is always greater than can be accommodated, and only a building devoted entirely to the purpose of industrial training, will enable us to accept the children of the many disappointed parents who leave us reluctantly, urging us to find room for "just one more." If the public realized as do the parents, the value of this moral and industrial training, we would have such a building, where we might attain the true measure of usefulness, and extend the good influence far and wide.

GOLDE BAMBER.

## INDIANS OF MINNESOTA.

BY RT. REV. H. B. WHITTLE, BISHOP OF MINNESOTA.

I hardly know how to frame any words for my thoughts as I read in your faces your love for these red children of our Father. I have been thinking of the joy that comes to the Saviour's heart when he sees how we Christian folk are learning to love each other in loving all that he loves. And may I not say when he sees these wanderers coming home that the travail of his soul is satisfied.

It is thirty-five years since I paid my first visit to the Indians of Minnesota. They belonged to the two great families that represented all of the Indians north of the Cherokees, with the exception of the Six Nations of New York, the Algonquins, and the Dakotas. I read the other day that there was but one man who could read Eliot's Bible. That is a mistake. It can be read by the Ojibways of Minnesota, and perhaps it may interest you if I read to you the meanings of the names of some of the principal branches of the great family of Indians called by the French, Algonquins.

1. Ojibway—plural Ojibweg—the Chippeways; the name means, "To-roast-till-puckered-up." Probably so called from an incident in their history. See Warren's History.

2. Ottawa—plural Ottawag—the Ottawas, meaning "The traders" from their selling or passing to the interior tribes the wares they received from the French in the St. Lawrence.

3. Biva-da-wa-dum-ig, the Pottawatunies, meaning "Those-who-keep-the-fire," who lived in Illinois.

4. Miami—plural—Wiamig—the Miamis, meaning "Those-who-live-on-the-Peninsular," who lived in Ohio.

5. Sagig—the Sacs—meaning "Those-who-live-at-the-entry."

6. Od-ish-quagum-ig, meaning "Those-who-live-at-the-end-of-the-water," the Mic-Macs of Nova Scotia.

7. Wabun-aki — plural — wabun-ukig, “Men-of-the-Eastern-land,” the Abanakis of Maine.

8. Wabun-akig is also their name for the Delawares, meaning Eastern-earth-dwellers.

9. Shawunog—the Shawnees—meaning Southern-people.

10. O-manomin-ig—Wild-rice-people, the Manominies of Wisconsin.

11. O-dug-am-ig; meaning “Those-who-live-on-the-opposite side.”

12. Ki-nis-tin-og: The Crees of the British Possessions.

13. O-mush-ki-gog: The Muskigoes—swamp-people.

At the time of my first visit and a little later our Indian affairs were at their worst. It is not slander to say that our Indian system was a synonym for robbery. The Indian agent received his office simply as a reward for being a henchman of some politician. The Indians had sunk to a depth of degradation that their heathen forefathers had never known. When I listen to my good friend, Gen. Whittlesey, and to the good Superintendent of Indian schools as representative of Indian officials, I think of the time when the Indian school-teacher was appointed fresh from keeping a drinking saloon, and although he held office for two years you will not be surprised that there was not a solitary Indian child that learned to read. There was no such thing as law in the Indian country. I knew an Indian woman of pure character murdered in cold blood in the presence of a number of witnesses, and an Indian arrested the man and took him to Fort Ripley, the nearest post. He was put in the guard-house for four months but the Secretary of War ordered his discharge because there was no law to punish an Indian. I knew a white man when he passed an Indian sleeping under a tree to swear with an oath, “I will kill that red skin,” and in the presence of two others he killed the Indian. Rev. E. P. Smith—I can hardly speak his name without tears in my eyes, for he died a martyr to his fidelity to the Indians—gave fifty dollars out of his pocket and I fifty, but we could not secure that the man should be

punished for that murder. I have often wondered as I looked back upon those years when I used to say that I was walking on my heart, as to why I never gave up. Well I can tell you two reasons. When it was so dark that I could not see a step ahead, I read anew the old story of the love of Jesus Christ, and I found that there was never a solitary human being that came into his presence where he was not perfectly hopeful for humanity; for in his love there was no limitation of sects or caste, or tribe. And then I remembered that when that man wrote as no man ever did write about the things of God, St. Paul, he did not end till he said that Jesus Christ is the same, yesterday, today, and forever. And so I resolved to work and wait.

And that time there was a strange apathy on the part of Christian men. It seemed as if the hearts of Christian people were dead when they thought of the poor red man, whose rights were unquestioned. The law of nations recognized that he had possessory rights to the soil, and the ordinance of 1787 affirmed it. The judiciary, the executive and the legislative departments of the government recognized his rights as a man. When Napoleon sold us that vast country west of the Mississippi, he reserved the rights of the Indian. And yet I remember the first time that I was asked to deliver a missionary address after my visit to the Indian country, a very wise man said to me, "You are a young bishop, and you have a very great work to do, but I hope you will not be tempted to say anything about the Indians. They are a perishing race. They will pass away from the face of the earth and you can do nothing for them." When I came to speak, I repeated the advice which I had received, to the congregation. I said that advice reminds me of a story; a slave had an infidel master who said to him one day, "Jim, you are the queerest fellow I know on earth. You are always talking about faith. It is faith in the morning, and faith at noon, and faith at night. I suppose if you thought the Lord were to tell you to jump over that stone-wall you would go and do it."

"Yes, Massa," he replied, "if the Lord should tell Jim to jump through the stone-wall, it is Jim's business to jump, and it is the Lord's business to get him through." So I determined to go on with my work.

I cannot tell you all the lights and shadows of that early life. There is hardly a trail in all that Northern forest in which I have not travelled in summer and winter. I remember once that I heard that some Indians were starving and I waded for more than forty miles with the snow nearly to my waist, and I was able to save those poor Indians. I can say that the lines on my cheek have some of them been honestly earned, but a power above my weak will compelled me to go and preach to those Indians the love of their Father.

I think I mentioned last year that my good friend, Dr. Strieby had a missionary at Red Lake. I will mention an incident connected with that which brought us together. On one of my annual visits to the Indian country an Indian chief walked one hundred and fifty miles to meet me. He said, "White man they have bought my land. I have not sold land. I have not signed treaty. I hear you are servant of Great Spirit and you pity Indian. Will you help me?" I traced out the story and I found he had told the truth, and I asked him to go to Washington and I promised I would help him. I went to Washington full of enthusiasm then and I worked for weeks and the authorities at Washington very coolly told me, "We have made that treaty and we shall enforce it." I am afraid I became angry, but it was the kind of righteous anger of which St. Paul spoke. I went into the Indian Bureau and I said, "Sir, I came here to tell you a story which, if heeded, would save that northern frontier from an Indian massacre. We have had one on the western border, but I have made up my mind if I had whistled against the north wind I should have done as much good. I am going home and you will hear from me through the public press." The officer said to me, "You have said a great many hard things

against this Bureau." I replied, "Yes, and I have always said them over my own signature and I never made a statement that I have not the proof which I can produce in any court of justice. And I will tell you something else, the darkest transactions of personal dishonesty I have never alluded to; some day I may."

The next day, the officials asked, "What is it Bishop Whipple wants? If he wants money for schools we are ready to help him. And they replied, "You don't know Bishop Whipple; if he makes a statement you may be sure he has proof behind him. The only thing he wants is justice for those Indians, and some day he will have it." And they sent for the Indians and made a treaty.

That Indian from pure gratitude came to see me three times, a journey of more than three hundred miles on foot, and he said "My friend, I want you to give me a missionary." I said, "You have a missionary there. I can't send another." "Well," he said, "I want one of your kind, for I know you are kind. We know your love and we want that kind of a missionary." I sat down and wrote to Dr. Strieby and said, "I will never present a divided Christianity to those heathen folk, but I ask your permission to plant a mission there," and Dr. Strieby wrote back, "I think the wisest thing for us to do is to withdraw and leave the field to you."

So we established a mission there and when we came to consider what we should call it I asked my superintendent whom I had known from a boy, what it would better be, and he replied, "You know these men are awfully degraded and in the book of Revelations it speaks in one place of my servant Antipas, 'where Satan dwelleth' and I think we had better call it, the mission of St. Antipas." And so we did.

That mission has been there more than twenty years and there are today more Christians in that village than there are in any settlement, or any village, or any city in the state

of Minnesota in proportion to the population. That is not failure.

As we look back upon the past there have always been gleams of light. Sometimes they were so slight that, perhaps, you would not have thought much of them, but if you had been walking on your heart they would have been like the voice of God.

An Indian came to my house one day and when I opened the door he knelt at my knee. I said, "Don't kneel." He replied, "I do not kneel to worship you. I kneel because my heart is warm to the man who has loving pity for my people. I am a wild man, but I never look into the faces of my children that my heart is not sick. My Fathers told that there was a Great Spirit, and I have often tried to talk to him, but I never heard any voice." He looked up and said, "You do not know what I mean. You never stood in the dark and could not reach hold of anything. One day an Indian came to my wigwam and he told me a wonderful story that you had told at Red Lake about the son of Great Spirit, and I said I must hear that story, and I have walked more than a hundred miles. Oh, will you tell me that story? Surely the Great Spirit will not let me die till I have heard it." And the man did hear the story, and then he looked up and said, "It is not dark now, my heart is laughing all the while."

Now there was another thing. Our Heavenly Father had so ordered it because I was being educated as well as the Indian, that help came in his Providence from a most unexpected source. I received a message that there was not enough food on the White Earth Reservation. It was before the bulk of the Indians had been removed and the crops, owing to the grasshoppers, had been lost. I borrowed \$500 worth of flour and sent it out. And some kind friend told of it and I received a letter from Friends in Pennsylvania who sent me \$2000 to take care of those Indians. That was the love of Christ. I suppose, out of their kindly feeling, that I had the honor of being, perhaps, the only Bishop in Chris-



tendom ever invited to address the annual meeting of the Friends of the Orthodox branch and also the Friends of the Hicksite branch of Quakers. One of these Friends I must mention for those who are a stranger to Mr. Stewart Brown. He sent me \$1,000, which bought the first house which the Ojibways had ever received, and the vast herd of cattle that belongs to them today is in part due to the generosity of that noble man.

The problem has not yet been solved. The wanderers have not all been brought home. Here let me tell you an incident that happened a few years ago. We were beset very constantly by a complication of anxiety. Some of our Indians had been led astray. It was sad almost to heart-breaking. I met my superintendent whom I always called Joseph, and we talked it over very sadly. Then I burst out laughing. He said, "What are you laughing at," and I replied, "To think that you and I are such fools. Why the devil has had possession of these people for centuries, and we think he is going to give up without a fight. I think we had better begin to fight again." We did.

I visited the White Earth Reservation recently. At my first visit years ago I met blanketed, painted savages. The last time I was there I had five hundred and fifty Indians join with me in public worship, and after I was there some considerable time I did not see a single Indian with a painted face nor one who wore a blanket.

You heard my dear friend, Miss Carter, tell you about the lace-workers. It is ever blessed to give employment, but she gives a great deal more than that. I was one day sitting in the Doctor's house when an Indian woman, now one of Miss Carter's best lace-workers, came into the room and the tears began to run down her cheeks, and when we talked with her, she said, "I am not crying because I am sorry, but because I am thinking how dreadful it is to be a woman where they have not heard of the love of Jesus Christ, and of how good my husband is since he has known of it, since we have a home." Afterwards she said to Miss

Carter, "I notice you wear something around your neck that is white and looks nice, and I think my husband would like to have me wear one. Wouldn't you tell me how to do one?" So very womanly, wasn't it? And so this lace-making has brought ideas of refinement connected with the home-making. I do not depreciate the blessing of giving labor, but the happiest face I have ever looked into was a little deformed Indian girl, a full blood. When I came to her log-house she came rushing out to me with a little specimen of lace-work in her hands and cried, "I made it, I made it!" and held it against her heart. Then she showed me in delight a little piece of money which she had earned by making lace, and I saw the feeling of independence that was coming to the dear child. There is no rivalry in such work, save only the rivalry as to who shall do the Master's work best.

Had I time I should like to tell you something about a body of Indians, one of them the truest hero that I ever knew, a man, that during all the horrors of that Sioux outbreak, stood like a wall of fire to protect helpless womanhood. When he came back from that outbreak he would tell me what they had done, and all that they proposed to do, and once he said, "We are going to join with the Canadians and they will help us, and we will drive out all those Yankees and get back our own land," and then this brave man said, "Why don't you tell them the truth? Why don't you tell them that those Indians in Canada are ruled by a squaw, and that she would not touch with her little finger one of their bloody hands." Then they shouted, "Shoot him, shoot him." And he opened his coat and said, "You may shoot me, but you cannot keep me from telling you the truth."

Now this great government took care of the hostile Indians and they are drawing rations today. But these other Indians have been left penniless. Out of my meagre salary I bought from ten to twenty acres apiece for a few of them. By a strange Providence their crops have failed and we do

not know how they will go through the winter. I trust the hearts of Christian people will be touched by them and that the time is fast coming when men that deserve protection shall be protected by the United States government.

There are a few things that I wish to say with reference to the problem of the future. I cannot tell you how my heart throbbed and my eyes were blinded with tears as I heard that good Superintendent tell of his plans for Indian schools. I agree with all that has been said that the government ought as early as possible to have the entire care of the education of the Indians and I want to say to this conference, *fistina lente*, make haste slowly. The time has not come when you can dispense with such work as has been done by my good friend, Capt. Pratt, or by the Hampton school, but there is one thing that ought to be done at once, and that is that there should be no contract schools on the Indian reservations. Whenever you give a contract to the members of any religious body for a contract school on the reservation you have so far united church and state, and are teaching these Indians that these are the only men who have influence with the United States government.

Now another thing. When the government school at the agency has received all the Indian children that it is possible for them to care for, there is a large number of Indians unprovided for, and the effect of the Severalty act is to scatter more widely those Indians. And, therefore, I insist that one of the first things for the government to do is to incorporate a district school system for the Indians that are remote from an agency. I tried to have the government establish some such schools, but they had no money for the purpose, but we have three most successful schools of that character, which, at the very earliest moment, ought to be turned over to the government. We give the Indian children a lunch at noon of bread and butter, and these little Indians, poorly clad, come in all weathers three and four miles rather than miss the school.

Another thing. I agree with all my good brother, Dr.

Abbot, has said of the need of looking forward to making the Indians citizens. But we have had some experience in voting in Minnesota. The President of the United States said to me, "Do you think that the making of the Indians voters will settle the Indian problem?" I smiled but said, "We have tried it in Minnesota." "Why," he said, "I did not know it had ever been tried." In territorial times any Indian who wore civilized dress was entitled to vote. We had a close election, and one morning we found the whole tribe in hickory shirts and pantaloons between sunrise and sunset, so you can see how that can be worked.

Another thing. I desire to emphasize the importance of permanency in the office of Indian Agent if the man is fitted for the trust. As a rule the man that has never looked in the face of an Indian when he goes to the frontier can tell you exactly what to do and how to solve the Indian problem. After he has been there a little time he begins to learn a little something, but unfortunately under our political system the very moment the man has proved himself fitted for the trust he is removed, and even the Mohonk conference has not been able to keep him in the place. I remember when nearly fifteen hundred citizens of the neighboring city under the lead of a man whom I love and revere,—Herbert Welsh,—asked that the agent should be retained that was doing a grand work, and pitifully failed. That political power is still stronger than our influence. But thank God, the day is coming when this problem, like all other problems, will be solved by the law of love; the law of that Master who said, "Do unto others as you would have them do unto you."

I can tell you that there are single Indian men and women whose lives would repay me for all the work that I have ever done for them. At my last visitation I asked the superintendent of our mission to go over the names of the women and tell me about the Christian character and purity of those Indian women. And he said, "I thank God I can tell you, Bishop, that I do not believe there are any Indians in the state of Minnesota who are living purer and holier

lives than these Indian women. "I have no doubt that in the future as in the past we shall come to a good many hard places. There will always be hard problems to solve, but I have never had my heart so sore as when I listened to the story of my good friend, Senator Dawes. It is enough to make an American hang his head in shame. But all these things must be settled by the law of Christ. We must not fear as to the final result. When God is with us we may never be afraid.

As for myself I am an old man now and home is near, but one of the hopes that beckon me on is, that among those waiting over yonder there are many that you, Christian helpers, have permitted us to lift out of darkness and despair into the light and the liberty of the children of God, and when I lie in my narrow bed I would rather have one of those poor Red men drop a tear on my grave and say, "He who sleeps here would have helped me if he could," than to have the proudest monument ever built for any man who died of the world's surfeit.

## MASSACHUSETTS INDIAN ASSOCIATION.

### SECRETARY'S REPORT.

#### *Mrs. President and Members of the Association:*

The past year has been one of peculiar difficulty and hardship. Individuals and institutions have alike felt the pressure arising from the confused condition of business affairs, the heavy claims of sufferers under manifold calamities, and lastly, from the prolonged drought of the summer, which threatened the very life of vegetation and cattle. Nevertheless, we can thankfully say that the work of our Association has not been seriously hindered, and that in the burning heats of July and August the little rills of beneficence which trickled into our coffers made green pastures for us in the dry places.

The saddest loss that we have met this year is that of our beloved associate, Mrs. Mary Hemenway. Always ready by word and deed to help the injured race for whom our hearts are touched, her sympathy never flagged and her liberality never failed in their behalf. The undying spring of enthusiasm in her nature was guided to benignant channels by remarkable insight and judgment, and of the many and admirable ways in which she promoted the best interests of America, none, I think, lay nearer her heart than the uplifting of its aboriginal people. We sadly miss her inspiring presence and her sagacious counsel.

The most important and the most expensive step taken in our Apache school this year has been sending eight of the elder children, three boys and five girls, to Hampton. The little ones continued to make good progress under the care of the Misses Shepard, but the growing boys could find little or no paying work, and as for the girls, so soon as they came to marriageable age, which, with the Apaches, is any-

where from twelve to fifteen, the old women took the matter in hand, according to ancient custom, and bargained them off as wives to the best bidders, very much to the advantage of the brokers. Now, as it was no part of our intention to encourage a nursery of savages, we used all our influence against these early marriages, and no measure was so efficient as sending the girls away. It was urgently pressed upon us by Capt. Wotherspoon and Lieut. Ballou, the officers successively in charge of the prisoners, who have always shown a wise and humane interest in their welfare, and the War Department consented to give us the privilege of sending them and of paying their passage. Each pupil at Hampton must cost about \$150 a year. But we hope to obtain some scholarships for our Apaches, and that their own work will soon begin to support them. They are happy there, and have won the hearts of their new teachers, who said of the boys, the first to go, "Not only in knowledge of English do they show their training, but in obedience, and in gentleness and courtesy. Even tiny Jamie has been seen to doff his hat to a teacher, and to step aside to let an Indian maiden enter a door before him." Speaking of the girls in a private letter, Miss Richards says, "They had made most gratifying progress before they came to us, and you may well be proud of the results of Miss Shepard's devoted labors."

If we are enabled to complete the education of these children at Hampton, their future is well nigh assured.

Meanwhile, circumstances at Mt. Vernon have changed more abruptly than we expected. We have known for a year past that the place was not thought suitable for the final civilization of the Apaches, but we were unprepared for the sudden decision of the War Department six weeks ago, to remove the prisoners and give up the military post, without giving us the slightest intimation of the approaching cataclysm. When, in July, 1830, the chamberlain of Charles X brought his master word of the disturbances in Paris, the King said, "But this is a rebellion!" "Sire," said the official, "it is a revolution." The last of the Bour

bons could not have been more astonished at finding the ground cut away beneath his feet than was our President on learning, by a telegram from Miss Shepard, that without any notice to us, our Indian pupils and their parents were to be transferred in ten days to Fort Sill, in Oklahoma. Miss Shepard furthermore said that the government offered her and her sister free transportation if they would go with the Indians and continue the school at Fort Sill, and asked if they should accept. There was no time for consultation. Mrs. Bullard took the responsibility of bidding them stay in Alabama, and the committee, on hearing her reasons, endorsed her action. It is true that a day school had ceased to be the best thing for the older children. There was little industrial training possible in ours, and since the War Office had itself made the break, and assumed responsibility for the children, it would be obliged to send them to regular government schools, and these are now so well managed that the pupils would have a better chance than with us of earning their own living, and becoming absorbed in the general life of the nation. Therefore it seemed foolish to transport our school and teachers, admirably as the work at Mt. Vernon had been done, into new and unknown conditions. We trust that the association and its branches will approve this decision.

So ends our not unfruitful connection with the Chiricahua Apaches as a tribe. We shall always feel a peculiar interest in them, and eight of their children are still our charges at Hampton. The rest are gone, and we are left with our school furniture, our new parlor, and the swimming tank on our hands, and with the Misses Shepard's salary to pay till next May, nothing having occurred to absolve us from our obligations to these faithful workers in the little vineyard which has been washed away by a government freshet. These ladies are sadly grieved over the loss of the pupils they loved, and we are trying to find work for them this winter among the poor white children living near. By next summer, all will be over. The desks that Plymouth so kindly gave us we hope to bestow upon one of the



Southern industrial negro schools. Mt. Vernon Barracks will be deserted, and the parlor and the bath will offer their civilizing influences only to the squirrels and the frogs. Our lesson is severe, but we have the comfort of knowing that the good ideas carefully implanted for four years in the minds of nearly one hundred Indian children, who otherwise would have been dirty, barbarous and ignorant, can never be wholly lost, and will repay the thought and money spent upon them.

We have, as usual, petitioned and protested the year through, for all the good and against all the harm the government could do the Indians. Almost all these efforts were made at the desire of the Indian Rights Association or the W. N. I. Association, when, from their closer relations with government, they saw that our interference might be useful.

The Executive Committee has held its regular monthly meetings, beside several special ones. The only public meeting was a reception given in April to Dr. and Mrs. Dorchester in the South Congregational parlors, kindly lent us for the occasion.

Our Tea and Sale at the Vendome last December was enlivened by the brilliant dramatic recitations of Miss Pauline Johnson, a young Indian lady of the Mohawk tribe, now settled at Brantford, Canada. Miss Johnson is a well educated and accomplished girl, and writes the poems to which her voice and manner lend a passionate and pathetic grace.

The returns from this Tea were about \$250.00, clear of expense.

A year ago, \$25 were appropriated to the Press Committee. Some of this was already due, for the expenses of the previous year, so that on Dec. 1st, 1893, the balance was \$16.25. Of this, about \$12 was paid for printing and disseminating "Charging Shield," and most of the remainder spent on scattering "Transcripts," "Tribunes," and "Travellers," containing articles deemed useful. The balance now on hand is \$1.24.

We are taking great interest this autumn in the formation of a new Auxiliary at Large of the Women's National Indian Association, called the Indian Industries League, for the purpose of bringing educated Indians into practical relations with business affairs—with merchants, manufacturers, and professional men—and giving them, in short, their fair chance in the labor market. The League also aims at the planting of industries on the Reservations, for the advantage of those Indians who cannot leave their homes. Lace-making, basket making, pottery and weaving can be systematized and made profitable there, and we shall gradually escape the absurd anomaly of giving these people training which they have no opportunity to use. The League will soon be in working order, and we hope that most of our members will enter it.

You have seen, from the Treasurer's Report, how nobly our Branches have assisted us this year. I will now present the reports from eight of the nine, giving them in the order in which they were sent, although I observe that, either from modesty or inadvertence, their own showing of their work is not so good as ours.

PLYMOUTH.—President, Miss L. D. Russell. Twenty-two members and four meetings. \$29 raised, \$25 given to us, and \$4 as dues to Philadelphia. A Christmas box to Apache school.

STOCKBRIDGE.—President, Miss A. Byington. Forty-three members, seven meetings, two being public. Two petitions to Congress, one for larger appropriations for Indian schools, and one for tools for the Navajos. \$152 raised. \$5 sent as national dues, \$5 for Apache Christmas, \$25 to Indian's Friend, \$107 to Hampton. A box worth \$23.76, and periodicals worth \$10.79 sent to Ft. Mohane school.

AMHERST.—President, Mrs. A. D. Morse. Sixty-five members. Three meetings. Letters sent to representatives asking for Civil Service Reform, tools for Navajos, field matrons, and schools. A box and a barrel sent to the Sioux in Nebraska, worth \$20, besides containing a quantity of

good second-hand clothing. \$137 raised. \$122 sent to State Association, including dues to National, and \$15 to Mrs. Morris. Sixty-eight subscriptions to *Indian's Friend*.

FALL RIVER.—President, Mrs. M. H. Aldrich. Thirty-six members. Six meetings. \$88.92 raised. \$10 paid for national dues, \$50 to us for Apache school, sixteen subscriptions to *Indian's Friend*.

CAMBRIDGE.—President, Mrs. W. W. Goodwin. Nine meetings. Two hundred and twenty-two members. \$1335 raised. \$55.50 paid for national dues, \$200 to us for Apache school, \$375 for irrigation among the Navajos, \$150 to help an Indian through the School of Technology, \$70 for a scholarship at Hampton, \$10 to our field matron in Arizona, \$25 to Santee Agency, \$56 for Christmas boxes, and \$40 to Miss Sybil Carter's lace industries. The Christmas gifts went to the Indian schools at Phoenix, Ari., Otoe Agency, Oklahoma, and to the Turtle Mt. Indians; to Mrs. Keith, Pine Ridge, Mrs. Van Pelden, Bismarck, Mrs. Whyte and Miss Morse in New Mexico, beside six packages of clothing, etc., of four pounds weight each, sent by post to Mrs. Dr. Miller, Ft. Simcoe, Wash. A fine set of World's Fair pictures was also sent to Lieut. Plummer for the Navajos, and sixteen subscriptions for *Indian's Friend*.

JAMAICA PLAIN.—President, Mrs. A. D. Weld. One hundred and eighty-two members. Ten meetings, two public, addressed by Dr. E. E. Hale and Dr. Dorchester. Sixty-five subscriptions to *Indian's Friend*. \$648 raised. \$200 given to the work at Agua Caliente, \$105 for Apache school, \$10 to a student, and \$200 in expenses. Various letters sent to Massachusetts representatives to urge the same points mentioned in previous reports.

SPRINGFIELD.—President, Miss M. K. Stevens. One hundred members. Six meetings. \$235 raised. \$165 given for Apache school and Hualapais, \$90 to Dr. Anna Johnson, Miss Angel Decora, and Mrs. Miller. Twenty subscriptions to *Indian's Friend*. A strong petition, largely signed by persons of note in the city, sent to Congress for Civil Ser-

vice Reform, larger school appropriations, and against moving the Southern Utes.

SALEM.—President, Mrs. A. H. Johnson. Ninety-five members. Twelve subscriptions to *Indian's Friend*. Raised \$125.85. Gave us \$60, Philadelphia for dues, \$23.75, and \$34 to other objects.

Seven of our Branches concur with us in politely declining the invitation of the National Council of Women of the United States to join that body. One has a majority in favor of it, and one has not been heard from.

Thus much for the work done upon our old lines. I will now describe the new field that is opening to us, full of labor and promise, hope and anxiety, and calling for strenuous and undaunted effort.

Two years ago we received a letter from Mr. Ewing, then sheriff of Mohave Co., Arizona, calling our attention to the neglect and degradation in which the Hualapai\* Indians were left by the government, and to their urgent desire for education. There are about seven hundred of this tribe, without any regular occupation or object in life. They receive rations for half the year, and during the summer months they roam over a district nearly as large as Massachusetts, bordering upon the Great Canon of the Colorado, (assigned to them, it is confessed, because of its barren and useless quality), and live upon wild berries, roots, grass-seeds, and the fruit of the cactus. They own a few ponies, but most of them have no houses deserving the name, no furniture or utensils, and, except that they do wear clothes, and do get a little money for occasional work, they live very much as mere animals do. The interesting thing is that amid this extreme penury and degradation, they long for the power to better their condition. They are keen-witted. They see that the superiority of the white people comes from their knowing how to read and write, to farm, and mine, and transact business, and they want to be taught how

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\* Pronounced Wal-la-pi. The name means Dwellers in the Forest, and implies more trees than grow now in that desolate region.

to do these things. They are eager to learn, and they do not know how to get this coveted knowledge without help. Handicapped by inherited ignorance, by looks and language, and by the barren, dreary remoteness of their land, they stretch imploring hands towards the powerful white intruders who have so completely wrecked their lives and who have given them so little in recompense. Their call came to our Association and we answered it, recognizing a duty and an opportunity. We entered into correspondence with Mr. Ewing, who has proved a wise and devoted friend to the Indians and to us. For a year we tried to induce the government to give a school. Then, finding this method too slow, we decided to send a field-matron to the tribe, to be our representative and actuary, and to open the way to the government boarding school, which is our ultimate object. Six months more were spent in finding the right person, and last April we had the great satisfaction of installing Miss F. S. Calfee, a practical, sensible woman, eminently fitted for the work by good health, experience among the Hopi, (Moquis), courage, perseverance, a true, warm interest in the Indians, and a fervent religious faith. Nothing less could carry her through the hardships of her daily life in that wilderness. She is cordially received by the tribe, and kindly by the few settlers near her. We hire a small house for her in Hackberry, on the edge of the Hualapai district, and she has already a school of seventeen children, and would have twice as many were there room for them. They are docile, affectionate, eager to learn, and have made truly remarkable progress in the few weeks and with the few appliances of their training. They can write their names, can give the days of the week and the months of the year, and have worn two "First Readers" to tatters. They come shockingly dirty, and it is the matron's first business to make them clean, and to supply them with a second suit of clothes, for the custom of the tribe is to wear what garments they have till they drop off through age and dirt, the luxury of a change never being contemplated. Miss Calfee also feeds the pupils at noon, and so poor are the people that the

good bread of her own making which she gives the children is sometimes their only food for the day. Parents and children are alike grateful and happy in this beginning, and one of the fathers, who has just got work in a neighboring settlement, promises to pay from his first earnings for what his child eats. Miss Calfee helps the women about their work, comforts the sick with nice, wholesome food, counsels the men, and is already looked up to as an authority, but her report of the destitution and immorality all around her is terrible. To encounter it with the single hand is like trying to bale out the Atlantic with a tea-cup. Here are, say, five hundred grown people, hungry, needy, exposed to all the temptations of the saloon, the gambling-hole, and all the rough passions of frontier life, without the natural defences of daily work and decent homes. Our matron's influence among them is invaluable, so far as it goes, but it stands to reason that the environment must be altered before any great results can follow. We want a boarding-school to keep the children, a farmer to teach the men to labor, and a piece of irrigated land. We want these together, and apart from a town, and with these, and with Miss Calfee as superintendent, we might, in ten years, see the Hualapai a respectable, self-supporting people, costing nothing to government, and on the way to citizenship and tax-paying.

Our Association is not wealthy enough to undertake all this. Would that it were! We are paying now for the Hualapai not less than \$1,000 a year, and this is much for us, so much that we are obliged to entreat our friends for assistance in pushing the wedge we have entered, in maintaining the school and its teacher, while we use it as a lever to stir government to action. It is only government which can do the large work outlined above, and we must bend our best energies this winter to make its influential advisers see that good policy, economy, duty, and humanity all urge that it be done. This is not merely an ordinary case of wretchedness and savagery to relieve. The sharp pathos of this people's cry for education quivers like an arrow in our hearts. We should be barbarians to disregard the sad hu-

mility of such a call from their low and pitiful estate for simple instruction in the arts of life. It is their honest desire for improvement which makes their claim strong. They are so hungry for civilization that to deny them would be like refusing the bread in one's hand to a starving man. We entreat, we implore every one of you to help us uplift the Hualapai by all the money you can spare and all the influence you can exert. God loves these, His poor red children, and shall we not wait on the Lord by loving them also? So shall our strength be renewed, and we shall run and not be weary, and walk and not faint.

MARY E. DEWEY.

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### THE "PIN-MONEY WORKER."\*

BY MISS S. M. MINTURN.

"Has the woman who does not need to work for money the moral right to do so? Under what circumstances? How can she be enlightened?" Before we are in a position to answer these questions we must examine into the exact meaning of the different ideas expressed and involved in the words used. I must ask you to follow me, step by step, for only by receiving your careful and patient attention can I hope to make clear what seems to me the true answer.

In the first place, will you consider with me what is meant by working for money? All the different kinds of work men do, and in return for which they receive money, may be roughly divided under two heads: (1) All work where there is simply some service rendered, for example, the work of

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\* A paper written by Miss Minturn of the Endeavor Club, New York City, and read at the Second National Conference of Working Girls' Clubs in Boston.

policemen or household servants; (2) all work where some new thing is made, for example, all work in factories. Now it will be readily seen that it is only a small minority of the human race who are employed in the former kind of work; therefore, for the sake of simplicity, we will consider only those under the second head. We can see, by a little thinking, that almost every laborer is engaged directly or indirectly in adding something to the world's store of goods, from the man at the head of a large factory, who decides what kind of material to buy, what machinery to use, who watches the market, knowing when and where to sell—all the way from such a manager at the top of the ladder down to the most unskilled laborer, who perhaps does nothing but turn a crank, each one, according to his power, is helping to make something. Now all these things are made to satisfy some *want*. Men's wants are so many and so varied, and increase so infinitely, both in variety and number, as civilization advances, that it makes one's head swim to consider them. So far, then, we have found that work is the making of something that somebody wants, whether it be a piano or a pair of boots.

The next thing to examine is what we mean by working for *money*. As a matter of fact no one, except a miser, works for money. That it is generally thought that people work for money shows how easy it is to mistake the means for the end. What a man really works for is to satisfy his wants, and when he gets paid in money he immediately exchanges it for the things he really wants, — food, clothing, shelter, an excursion ticket, tobacco, etc., etc. To think that a man really works for money is to make the same mistake as the child of a commercial traveller, who said, "How fond papa is of going on the cars!" We can now see, to state the results of our thinking roughly, but in a few words, that, when a man works, he adds to the stock of goods from which other men's wants are satisfied, and that he gains in exchange the power of satisfying his own wants. When his own immediate wants are satisfied and he does what is



called saving or investing his money, it goes to build new railroads or factories, ~~or~~ to make land improvements; and thus in this further way, the result of a man's work aids in the increase of the world's stock of goods.

Coming back now to our question, "Has the woman who does not need to work for money the moral right to do so?" we are in a position to answer it truly. *If* it were true that what men want is money, then it would follow, since there is only a limited amount of gold and silver in the world, that the person who does not need the money has no moral right to take it; but the fact being as we have just found above, that man wants not money but things, then it follows that any man has a right to help to satisfy other men's wants and in turn to be able to satisfy his own. In other words, he first adds to the world's stock of things to be sold, and then increases the world's demand by buying what he himself wants.

From the *material* standpoint all human beings can be placed in two great divisions: those who consume a greater or lesser portion of the world's goods, without doing anything to add to it, or even to replace what they take from it; and on the other side those who since they live must also consume, but who, by their labor, are constantly adding to the world's stock, or at least replacing what they use.

In the first division are all the paupers and tramps and all the men and women who live on earnings of others; in the second division are all the men and women who earn.

Now there is a most important division to be made in the pauper class. As far as using up the world's stock of goods goes, the person who lives on another's earnings is no different from the pauper, but there are other things of importance besides material things, and there is much to be done in the world for which there can be no material result—all the many ways of helping those who can't help themselves; *i. e.*, what we call charity. And so we see that though *materially* the pauper and the philanthropist are no different (each has to be fed, clothed, and housed by the

people who directly or indirectly make the food, clothes, and houses), yet, spiritually, they are at the two poles; the pauper gives nothing to society in return, while the philanthropist spends himself continually for his fellowmen. Spiritually considered, then, the philanthropist and those who earn are on one side, and help the world; paupers and loafers live on their parents, are on the other side, and are a drain on the world.

Turning back now to our definition of a person who works for money as "one who adds to the stock of goods from which other men's wants are to be satisfied, and gains in exchange the power of satisfying his own — first increasing the supply, and then increasing the demand for goods," it is clear that such a man is the one to benefit the world; and that, therefore, — and here is my answer, — it is not only his moral right, but, unless he can do something unpaid which will be of greater value to the world, not only his moral *right*, I repeat, but his moral *duty* to work.

How, then, has the idea that *women* have not the moral right to work, except under certain circumstances, arisen? There must be some foundation for so strong a feeling. No one has suggested that a man must not work unless he is in unquestionable need. The more money a man can earn, making his family more and more comfortable, the more he is looked up to and respected. Why is it different for women?

The answer is this, Men always demand just as much as they can get for a day's work; women are content to work for what they are offered, especially if they are partially supported by father, brother, or husband, and so they lower the rate of wages. They underbid those who must wholly support themselves. This is bad, fearfully bad, and this it is that no woman has the moral right to do.

I shall only take a few minutes to speak of the last two questions. My answer to the question, "Under what circumstances?" you already know; it is, Under all circumstances, provided the woman refuses to work for less than the current rate of wages. Of course, I do not mean to say

there may not be individual exceptions, but it is only after we have understood a general rule that we are in position to judge of what *should* be the exceptions. An illustration of the kind of exception I mean might be as follows: supposing in a small factory town a vacancy were to occur in the factory, and that there were two women who wanted to work. Only one woman can have that place, and the other must wait or find work elsewhere. Now there is no question at all that if one woman is in real need and the other has something to live on, the one in need ought to have the work and the other woman be the one to wait or look for work elsewhere.

To the last question, "How can she be enlightened?" I can only answer, By just the same methods through which all enlightenment comes. These are by the cultivation of the mind and heart. Both a strong mind and a tender heart are necessary to guide us to right conduct. The tender heart is absolutely essential, but it is almost as essential to train the mind. And I want to end with this, that we can never arrive at the truth while we are content with appearances; appearances are always deceitful. The way to arrive at the truth is to study facts, and to trace all causes and effects from their smallest beginnings to their furthest results, and never to feel thoroughly satisfied with a conclusion that is not based on careful study and deep thought.

### GOOD CITIZENSHIP.\*

BY CLARENCE GREELEY, GENERAL AGENT OF THE INTERNATIONAL LAW AND ORDER LEAGUE.

#### 1. A word to the "young."

Christianity never grows old. It is prophetic. Parkhurst must adapt Jeremiah to nineteenth century conditions.

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\* Abstract of an address before the New London (Ct.) Christian Endeavor Union, Nov. 24.

But the church is the normal, the saloon the abnormal thing in politics. The lesson of Lexow to the young is that of moral faith instead of moral unbelief. Since the Holy Spirit brooded over chaos it has been the source of progress. But it has taken the Christian world some 1800 years to begin to apply Christianity systematically to thrones, dominions, principalities, and powers. Sociology in divinity schools hardly began before the present decade. A great responsibility rests upon all young sons and daughters of God, for Christian sociology is yet in its infancy. Ye are the light of the world.

2. A word as to the responsibility of "the people."

Democratic ideas will not enforce themselves. The *Italian Herald* says that a Croker or a McLaughlin is a thing unheard of even in the cities of Russia. In New York city the police are paid five million dollars a year for seeing that the law is enforced, and yet Superintendent Byrnes admits that the law is violated by 63,000 saloons in our metropolis. If the heart of the people is true, and if they are more than a match for Tweed or Hill when they (the people, civic sons of God) rise to their normal duty once in a quarter of a century, why should they not recognize their responsibility at every caucus everywhere?

3. A word as to the function of "Society."

The powers that be are included in this term. What are kings and priests in a government like ours if not captains of social reform? Christian Endeavorers, let us see that our own souls are saved. But, or rather *and*, let us know that "no man liveth unto himself." Suppose the reform mayor of New York was elected by sons of God. He cannot carry out the mandates of these sovereigns without the consent of the Albany legislature. Boston and Chicago are influenced as profoundly by reading the account of reform in New York, as by the perusal of like Christian endeavor in the halcyon days of Nineveh and Babylon. Every institution of society is normally a minister of God, not like the Western Union Telegraph Company, said to be a messenger,

though unwillingly, to promote the distribution of green goods.

4. A word to "those who profess and call themselves Christians."

Are you truly consecrated in heart, but confused in head? If you are a watchman on the walls of Zion, if you are trying to discern the signs of the times, if you listen to Jesus, who says "First be reconciled to your brother,"—do the works, and you shall know of the doctrine.

5. This, and all preceding thoughts, leads to the subject of "Endeavor."

There is opportunity as well as responsibility. There are 5,000 children in New York city for whose education the officials will not provide—ministers of God, who thus neglect his children! What is the condition of your field, town, or parish? I do not assume to dictate what you should do in detail. But do the work of finding out what your problems are. Every Y. P. S. C. E. should have a committee to ascertain civic and sociological facts, so that it can decide intelligently whether to use or ignore them. In the church I serve, in part, we have a Social Topics class. A method of organization for the study of citizenship is given in the September LEND A HAND.

### MISSION OF THE MINISTRY.\*

BY REV. CLARENCE GREELEY.

The mission of the minister, is it to promote personal piety, or is it to purify politics? I am informed that the question does not necessarily imply that "purifying politics" means stumping the state for a party, or that piety is devoid of morals. It is rather expected that we shall discuss the question whether it is the business of the minister

\* An Address before the New Haven Ministers' Meeting by the General Agent of the International Law and Order League.

to labor in the interest of religion, that is, love to God, or sociology, that is, love to man.

1. Evidently the minister should seek first the kingdom of God?

But what is the kingdom of God? Is it the kingdom of persons, of the church, or of the soul? And what is the soul as related to the universe? It is said that St. Augustine's City of God has no mission for the redemption of society. Heathen penitents and Christian hermits, premillenarians perhaps, and all when they depart this life, feel that all these bustling sociological plans are relatively unimportant. Matthew Arnold thought that the church ought not to work out into a social system. A gentleman liked the Episcopal church because it does not "meddle with politics or religion."

2. The minister and preacher should preach Christ.

Yes, that is easily said. But one devout theologian informs me that fiery zeal for purifying the temple was the chief characteristic of Jesus. Others say his method was more indirect and suggestive.

3. The minister should preach the word. But chairs in biblical theology are formed to ascertain how far the Bible is figurative, what portions are dynamic, historic, apocalyptic—what the Bible is and says anyway.

4. Preach Christianity.

Yes, primitive Christianity; or does Christianity grow by accretion or assimilation? Semitic or Greek Christianity?

5. Preach the essential faith.

But does the faith include piety only, or does it also include sociology—the second table? Is the cross "the law and order of God?" Is there "politics in the Lord's Supper and religion in the Declaration of Independence?" Religion is not a matter between the individual and the state merely, as held in the Roman empire. It lies between the soul and God. But what is the soul?

6. Suppose it the minister's function to preach piety alone. What is piety? The monks devoted the "whole

man" to God; but what was their idea of the whole man? Science would see the ideal of the world. Has that anything to do with spirituality? Morality would strive after the ideal. Has that anything to do with spirituality? Art realizes the ideal. Is spirituality unrelated to that? Evangelicalism in its deeper meaning is not remote from art. Dr. Samuel Harris of Yale, who is perhaps the best living help to preachers, says that Christianity takes up the whole man (as the monks said), and he adds, including science, industry, literature, art, work, play, politics, business, morality, and economics. This is not a matter of civic or twentieth century churches. It is not a question of doctrine or polity that we are discussing. Personally, I would feel more at home in an individualistic church like that of T. K. Beecher than in a church like Berkeley temple, Boston, modeled after I Corinthians, 12: 8. But whatever our obscure fighting theories, the present age demands inward piety and also concerted moral action. Happy is he, said Plato (and also unhappy), who can see two sides of a thing. An ex-county commissioner has said that New Haven county is in the hands of the saloon. I do not know. But if New Haven ministers united could purify the county without losing their spirituality, does not ability and opportunity constitute a call? Lawlessness is nationally organized in tangible form. How about the twenty million Catholics and Protestants? A federation of agencies for good is what the International proposes.

Christianity is superior to Buddhism. Buddhism teaches individual, but not social regeneration. It says that the pious individual will fulfill all things. The best German authorities teach that Nirvana means annihilation, not heaven. Do not take the name of God in vain. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Whatever may be thought of Emperor William, he was a true minister of God so far forth when he said to the Reichstag: "I consider it to be the noblest task of the state to protect the weaker classes of society, and to aid them to higher economic and moral development."

## BOSTON PUBLIC SCHOOLS.

The Boston school system includes kindergartens, manual training, Mechanic Arts High School and the Parental School, in addition to the usual departments. The report of the school committee for 1894 has just been published and contains much of interest.

At the present time there are fifty-four kindergartens in the city of Boston, and there is great need of more. The real worth of kindergartens in connection with the public schools has been but slowly recognized, but the relations with the other grades grow more friendly as the years go on. Before a real union, however, between primary schools and kindergartens can be made, there must be some plan perfected by which the work begun in the kindergartens can be carried on after promotion to the primary departments.

The committee find that three things are necessary :

“ 1. That as far as practicable, the rule providing that children shall have one year's instruction in a kindergarten before entering upon the primary school work should be carried out. 2. That a course of work shall be arranged which will make the transition from the kindergarten to the primary school a gradual one ; which shall include the subjects of the kindergarten adapted to primary work, and of which all teachers recognize the value. 3. That a reduction in the number of pupils to a teacher shall be made so that more individual work may be done with the pupils ; and so that a teacher shall not be required to teach, develop, train, help, and be patient with fifty-six pupils of any age, when they are forming habits on which the character of their future work depends.

“ Your committee have long been of the opinion that when these changes are made there will be a saving of one year or more to the pupils who now take four years to do the work of the kindergarten and primary grades. We



believe these pupils will enter upon the work of the grammar grades better prepared than they are now. The question is one of adjustment and not of radical change for either the kindergarten or primary work. It is believed that when this adjustment takes place the saving of time will prove that the kindergartens do not greatly increase the expense of the schools, but add to their strength and efficiency."

One of the most important acts of the board relating to the successful carrying out of the work of the kindergartens, has been the establishment of the office of Director of Kindergartens.

For the past two years the work of the manual training department has been steadily enlarging. It now begins with kindergarten and passes through the primary and grammar grades. Admirable results have been obtained from the system of sewing in use, and in the mixed schools boys often join in the work. Cooking is taught only to the girls of the second class of the grammar school, and at present there are but fourteen kitchens.

"It is hardly necessary to rehearse the advantages of this instruction to the ordinary school-girl. The subject of cooking, which is really that of domestic economy, including instruction in the care, preparation, and constituents of food materials, means much more than the making of "dishes." The social, hygienic, and economic questions involved in such instruction are of the greatest practical concern, and it is believed that the careful and systematic teaching needed in this branch of study will yield the best possible educational results.

"While the girls in the second classes of the grammar schools are receiving instruction in cooking, the boys of the same grade are receiving lessons in wood-working. Rooms specially fitted for the purpose are provided. There are at present fifteen of these wood-working shops. An experiment was tried last year and continued this year which has proved very successful. The girls of the third class in the Bowditch School have been allowed to receive instruc-

tion in wood-working at the Eliot School, Jamaica Plain. The master of the school writes as follows: 'They are enjoying it very much, and I regard it as two hours well spent. I am sure I see growth from it in many ways. There are quite a number of small girls in the class this year, and I feared they might not be able to handle the tools, but we have no difficulty on that account. The parents are also pleased with the work. I should be glad if it might become a permanent feature of the programme.'

"*Color-Work*.—From some time several of the masters of our grammar schools have provided color-work as an agreeable occupation for the boys during the sewing-hour of the girls. They did not propose to establish any change in the school curriculum, but it was thought that, as the sewing-hour was largely spent by the boys in fragmentary exercises, merely to fill in the time, some study might be introduced, which, if not strictly educational, would at least have the merit of interesting those who engaged in it. Time, however, and the proper development of the work, has given ample demonstration of its several distinctly educational features. One of the most marked effects is its influence over the character of the pupils, as shown in the discipline of the school. It is admitted by those teachers whose boys are allowed color-work, that its tendency has been to produce good order and regular and punctual attendance. Boys will come to school early, stay late, or spend an entire afternoon on a 'one-session day,' if allowed to work with color."

In 1893 the Mechanic Arts High School was opened under most unfavorable circumstances with 214 pupils. The building is not yet finished nor is the school properly equipped.

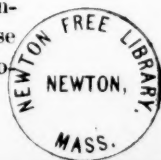
There is a strong tendency to confuse the aims of trade schools with those in which manual training is introduced for its educational value, and the distinction cannot be too plainly stated. It should be fully understood that in the Mechanic Arts High School no particular trade will be taught,

but great service will be rendered to those who may finally become skilled artisans. The primary object will be to fit boys for the vast number of employments in which mechanical skill and intelligent appreciation of the principles which underlie mechanical processes are essential to the highest success. The training which it will give will be well calculated to reveal to boys their native aptitude and possibilities, and enable them to avoid disastrous mistakes in the choice of occupations. It is confidently believed that such a course will prove the best preparation for the higher scientific and technical schools, and will serve to encourage many boys to seek a thorough scientific education.

In the academic work, special emphasis will be placed upon English and the mathematical branches. The subjects of study will be elementary algebra, plane and solid geometry, advanced algebra or the elements of trigonometry, physics, chemistry, history, civics, French, and English. The instruction in the shops will include carpentry, wood-turning, pattern-making, forging, chipping, filing, and iron-fitting, and the elements of machine-shop practice.

The Parental School, which is the latest addition to the public school system, is now ready to open. Admirably situated, its physical surroundings alone will exert a most wholesome influence. The boys committed to the school will be removed from every suggestion of crime and criminals, and while under constant surveillance, they will be cared for in a manner which will show them that the restraint they are under is not punitive, but exercised solely because of some infraction of school regulations. The great point gained by the establishment of this school is the entire absence of all criminal features. Whether this school shall be under the sole control of the School Board or under that of the Directors of Public Institutions is yet undecided, but good results are confidently expected.

"Over twenty years ago, Mr. Charles C. Perkins recommended the formation of an "Art for Schools" society, whose object should be the adornment of school-rooms with repro-



ductions in various forms of works of art; but no organization was formed until about three years ago, when the "Public School Art League" came into existence. The League, with the consent of the school committee, decorated a room in the English High School-building, one in the Latin School-building, and one in the Rice primary school-house. The means by which the work was thus begun came from private sources, and the result of the efforts of the League proved an incentive to many persons, both in Boston and throughout the country, to initiate and carry on a similar plan, the end and aim of which is to educate the taste of the pupil, refine his sense of perception along right lines, to illustrate subjects taught in the class-room, and by association awaken a love for the beautiful in art and nature.

"In direct connection with the introduction of art objects into our school-rooms, is the subject of proper tinting for the walls, viewed from the artistic as well as the hygienic standpoint. In all rooms which have been decorated, it has been found necessary to change the color of the walls, the original tint not in the least conforming to either of the above particulars.

"The school committee, from the first, has been in sympathy with this work, which tends to brighten the school-life and broaden the pupils' horizon. The Board commends heartily all that has been done in the past, and with a grateful appreciation of the efforts of the League, promises its cordial coöperation for the future."

In February, 1894, the Massachusetts Society of the Sons of the Revolution offered to place a fine reproduction of Stuart's portrait of Washington, fittingly framed, in every public school in Boston. This offer was gratefully accepted, and a copy of the portrait has been hung in every school building, and the example set has been followed in many large cities by kindred organizations.

## HOME STUDIES FOR CHILDREN.

BY KATE TANNATT WOODS.

A quiet, anxious mother has just left my study and I am moved to write of the complaint she made, because it has been repeated over and over again by other mothers and fathers.

“Shall our children be compelled to take home studies, when a school superintendent decides that they must do so?” That is the question.

Now for investigation :

The first teacher I meet responds to it thus : “It makes it easier for us, to have a lesson all ready for the first morning hours, but were I the mother, I should protest for my child’s sake.”

The second teacher exclaims, “Do not blame us ; you know what cast-iron rules obtain whenever a man is given a salary to supervise and make rules for us ; all we can do is, to obey.”

“Do you not think,” said the writer to a third teacher, “that the child needs every moment of its waking hours for play and recreation, when not in the school-room, especially children under twelve and thirteen years of age ?”

“I think so, most emphatically,” said the woman, of twenty years experience ; “but were I to express my thoughts aloud in my town, the superintendent would have some cause trumped up for my removal. Under the present public school system it is not safe to say what you think, unless you are ready to lose your position.”

Thus the teachers of real merit, while the careless teacher says, flippantly : “I am sure that I do not care ; what I want, is my salary ; and when the school-room door is closed my highest effort is to forget shop and care.”

From the mother’s side, the appeals are most pathetic. “My boy comes home tired from the confinement and dis-

cipline of the school-room. I insist on fresh air for a time, and then he is too tired to study and sometimes falls asleep; especially in cold weather, while his supper is preparing. He must be aroused and made to write his exercises, or learn his sentences, or study his geography, or arithmetic, before bedtime. He cannot get it in the morning, for there is just time for bath and breakfast before the school hour arrives. Thus it goes on day after day."

Another mother repeats my own experience with her child. "He is very nervous," she says; "and although they tell me that he is a model scholar and never makes any trouble in school, he comes home like a colt let loose."

He must scream, he must run, and take his exercise as a free creature.

"He frequently says to me, 'The home lesson spoils everything. I try not to think of it, but all the while I see that old exercise even while we are playing; and nights I dream I have missed, or got marked zero, and I think, that *it is hard work to go to school.*'"

Here is a text for volumes of sermons. Have we any right to so burden the lives of growing children? Is a certain routine education worth the cost?

Should not every child under thirteen or fourteen be absolutely *free* when the school session closes for the day?

We adults, who have never forgotten our school days, indeed, have never ceased to have our seasons for study, must ache in sympathy for the child who has yet to know the pleasure and value of knowledge, and can only measure the hours by the rules put upon them.

The child who is fond of books, may need some restraint in that direction; while every growing human body demands hours of absolute freedom, of liberty, and time for recreation.

When the mothers and teachers combine, a better state of things will exist.

Let there be as few home studies as possible for even High School and advanced pupils; but none whatever, for

the active, growing, highly-wrought American children who have quite enough to do to match their growing bodies with their brains, and to endure the confinement of five or six hours per day.

### A TOUR OF OBSERVATION.

Mr. Charles F. Meserve, President of Shaw University in Raleigh, N. C., in compliance with instructions from the Indian Rights Association, has made a tour of observation among Indians and United States Indian Schools in Arizona, New Mexico, Oklahoma, and Kansas.

The first visit was to the "Arabs of the Western Hemisphere," the Navajos, of which there are about twenty thousand. Formerly a wealthy tribe, for years they have been growing poorer and poorer, and their pinched cheeks gave evidence of hunger. A short supply of rain for four years has ruined their crops and pasturage, and the sheep are yearly deteriorating. Their poverty is now so extreme that the white settlers feel pity for them, and do not complain of the small depredations which they commit.

A system of irrigation would be of the utmost benefit, and an appropriation of \$64,000 has already been made by Congress for this purpose. A hundred thousand acres can be easily irrigated, necessitating of course other appropriations in the future, and excellent crops can be raised. The whole trend of a proper system of irrigation will be toward a fixed abode, which is a long step toward civilization.

Of the four thousand Indians of school age, three hundred only are in school. The Navajo school is at Fort Defiance, and has a popular superintendent, Miss Merritt, and an assistant matron who is a full-blooded Pueblo. The attendance has increased largely during the year, particularly that of the girls. But industrial schools and more schools are needed for these poor creatures who are now showing a

disposition to send their children, which is in marked contrast to the opposition a short time ago.

"Lieutenant Plummer is doing a good work in trying to help the Navajos in the great straits in which they now are. He is giving his whole life and soul to the work, and should receive the heartiest support possible from Congress. He does not begin to have the help that he ought in attending to his clerical duties. It is frequently the case that he is at work in his office until one o'clock in the morning, or even later; and on one occasion after he had been out for a number of days on a long trip over the reservation, he returned at nine o'clock in the morning, and, finding that a vast amount of correspondence had accumulated in his absence, went to his desk and did not leave his office until three o'clock the next morning. The Indian Office believes most heartily in Lieutenant Plummer, and would be glad to give him an additional clerk, but the money has not yet been appropriated by Congress for this purpose. Something should be done to help him in this extremity. Work in an Indian agency is not the pleasantest at best; and when there is a whole-hearted, big-souled man like Lieutenant Plummer, who is willing to go to Fort Defiance, when he might have a pleasanter position, and give his whole life to the work, as he is doing, everything ought to be made as pleasant as possible, and everything done to afford him all the encouragement possible. If he could be properly supported, and remain there for a decade, I believe that the Navajo problem would be well-nigh solved."

But lack of irrigation is not the only reason why the Navajos are suffering poverty to-day. The Governor of New Mexico in his report of 1893 to the Hon. Secretary of the Interior says:

"Another cause of poverty among the Navajos is their great love of drink, which they will gratify by the sale of the last hoof of their stock. Upon every side of the reservation may be found small storekeepers whose ostensible business is the exchange of goods for wool and pelts of the



Indians, but whose real business is the secret selling of whisky to them. So far as I have been able to learn there has not been a conflict between the Indians and the settlers for a number of years not directly caused through the sale of whisky to the Indians or by their thefts. It is impossible to bring these violators of law to justice, except by the expenditure of large sums of money. The fees paid the marshals do not justify them in assuming the expense and incurring the danger incident to making arrests and securing the testimony necessary to make convictions. The stores are generally located in isolated localities, where the trading can be done with impunity. The Indians will not, as a general rule, betray the party from whom they purchase drink, and when they do testify, so little confidence can be placed in their statements that jurors very rarely convict."

There are at various points of the Navajo reservation large deposits of bituminous coal. With irrigation for the crops and pasturage, and railroads to encourage the mining of the coal, the Navajos ought in time to be prosperous. Looms and spinning wheels would also enable them to enlarge an industry known the world over, the manufacture of Navajo blankets.

Mr. Meserve next visited Ponca, about thirty miles south of Arkansas City in Kansas. This is the headquarters of the Ponca, Oto, Pawnee, and Tonkawa tribes. He found the Indians in good condition, and was especially gratified by the progress made by the Poncas in the last five years. A portion of the Poncas have taken their allotments; the Pawnees have all taken theirs, but less than half the Otos have done so. The Tonkawas are already settled upon their lands. Teepees have been discarded by the Poncas, which denotes a marked improvement. Practically all the children of school age of these four tribes are in school. The Otos are reported to be the most stubborn and non-progressive of all the Indians at this agency. They oppose land in severalty, and the sending of their children to non-reservation schools, even when near. They are a large and strong peo-

ple, and Mr. Meserve thinks should be made to take their land, live upon it, and support themselves.

There was only *one* employé at Ponca that was in the service during the past administration. These changes interfere greatly with the efficiency of the school.

"Is it not high time that all positions in the Indian school and agency service were placed in the classified list, so that there should not be the loss that comes from spending two or three years in learning how to perform duties? I talked with a number of employees, who in every instance were people of good sense and excellent character, who admitted that the work was new to them, and that they thought at the end of four years, when they expected to leave the service, they would be well acquainted with their duties, and competent to render most efficient service; and in several instances they asked me to use my influence to have their positions placed in the classified list, so that they could remain in the service regardless of any other time limit than the continuance of good behavior.

"It is the sheerest folly for the government to conduct its business in the way it is doing. There is no private business or enterprise that could succeed if every few years the entire corps of employees was to be thrown out and others, that were untried and new to the business, were to be put in, and simply because they had some strong political pull.

"In this connection, it might be well to state the method of administering agencies and schools. An agent is appointed through some political influence, usually that of a senator or the two senators of some state, the appointment being based wholly upon political influence rather than the possession of merit ascertained after a proper examination of the applicant. All the superintendents of Indian schools are in the classified list, and can receive their appointment only after they have passed a satisfactory examination and been placed on the list of eligibles, it being necessary to attain a certain per cent. in order to get on this list. Indian agents and superintendents of bonded schools report di-

rectly to the Commissioner of Indian Affairs. Superintendents of non-bonded schools report to the Commissioner of Indian Affairs through the Indian agent.

"The agencies and schools are supervised by a Superintendent of Indian Schools, who, however, spends a portion of his time in the performance of his duties at Washington; by supervisors, special agents, and inspectors, who spend their whole time in the field. The power of appointment, outside of the classified list and for all removals, rests entirely with the Secretary of the Interior. Special agents and supervisors report directly to the Commissioner of Indian affairs, while inspectors report directly to the Secretary of the Interior. Usually the recommendation of an inspector that an employee be dropped or relieved from the service is adopted. This gives a large opportunity for improper work, if an unworthy man holds the position of inspector."

Mr. Meserve next went to Darlington, Oklahoma, to the agency of the Cheyennes and Arapahoes. There are about two thousand Cheyennes and one thousand Arapahoes at this agency. A large number of the children are in school, and the school buildings showed much improvement since the visit of 1889.

"The Cheyennes and Arapahoes had their land allotted in 1891 and 1892. There were issued in all three thousand three hundred and forty-nine patents, and only twelve double allotments were made, which were speedily corrected. This was remarkable on account of the limited time allowed in making such a large number of allotments. The results of allotting the land are not yet what its friends anticipated. Instead of the Indians living on their individual holdings, they are still in bands, camping and roaming over their combined allotments. It was hoped they would live upon their individual allotments, and thus travel the white man's road. The Indian, however, is timid by nature when he is alone. He longs for companionship; and this is more characteristic of the Indian woman than of the man. It is sometimes said that white women are much more given to gossip than men.

If this is so, it is true in a much larger degree of the Indian women, for there is nothing that they delight in more than to congregate and talk over the simple gossip of the camp, the reservation, and the tribe. Before the Indian will live upon his allotment, he will have to possess much greater confidence in the whites than he has at present, and feel that law will protect him as well as the white man."

The civil service rules and regulations were well observed, both at the agency and the schools near by.

"The school at Seger deserves more than a passing notice. It is impossible to think of it apart from Supt. John H. Seger, whose name the school, the neighboring town, and this part of the country, bears. The school was established by ex-Commissioner Morgan, and has been in operation a little more than two years. It is situated on Cobb Creek, fifty-five miles from the nearest railway station, and sixty miles from the Agency. There are four sections of land set apart for the use of the school. The buildings and the larger part of the school grounds are situated in a beautiful grove, which has been appropriately termed Seger's Glen. This grove comprises forty acres, and contains twenty-five varieties of trees, many of which are large and furnish with their wide-spreading branches abundant shade. There is near by a never-failing spring of cool, soft, clear, sweet water, something that is rather unusual in this part of the territory. There are one hundred and fifty acres under cultivation, and two sections under fence. In the school herd are more than two hundred head of cattle, and, in addition to numerous horses and mules, there are twenty swine. The school numbers sixty-five pupils, who, with the employees, are crowded into the same building. The crying need of the school is the erection of a large and commodious dormitory for girls, for the school population of this part of the reservation numbers one hundred and forty-five.

"I found the school in good condition and doing splendid work in all the departments. Its influence for good upon this portion of the reservation can hardly be over-estimated.

"I proceeded from Seger Colony to Haskell Institute, Lawrence, Kansas, and spent four days there, for the reason that I believe there is no institution that presents such a grand example of genuine civil service reform. It is a most successful institution, by far the largest in the West, and under the management of Superintendent J. A. Swett, is doing a noble work. Superintendent Swett was for several years the successful assistant superintendent, and on this account was promoted to the superintendency. The attendance is about five hundred,—three hundred boys and two hundred girls. There are something like thirty buildings and six hundred and fifty acres of land. The crops, orchards, and gardens were all looking finely, and the work of caring for them is done entirely by the Indian boys, under the direction of competent employees. There were at the time of my visit more than two hundred acres under cultivation, the balance being used as a campus, for pasturage, etc. The farm carries one hundred head of cattle, one hundred swine, about twenty horses and mules. There were one hundred acres of corn, twenty-eight acres of oats, and eight acres of millet. The hay crop will in all probability be at least two hundred and fifty tons. Last year two thousand one hundred and fifty-eight bushels of corn, one thousand and sixty bushels of oats, and several hundred bushels of wheat were raised. There is a garden of fifteen acres, which produces from early in the spring until the frosts of autumn a great variety of vegetables for the children's table. The institute boasts of several barns, one of which is two hundred feet long and sixty-five feet wide, in which there can be tied up ninety-six cows, and two hundred tons of hay stowed away.

"Aside from farming, gardening, and care of stock, a variety of other industries are carried on. For the present fiscal year there have been made eighty wagons, which are substantially like the standard Studebaker wagons. There is also a tailor shop, in which all the clothing for the boys is made. On the day of my visit there were at work three In-

dian girls and fourteen Indian boys, all under the supervision of Robert D. Agosa, an Indian from Northport, Mich., who entered the school as a pupil September 17, 1890, and who for nearly two years has had charge of the shop. He knew nothing of the business until he commenced to learn it at Haskell. He informed me with considerable pride that last year the shop turned out about twelve hundred pairs of pants, coats, and vests. There is a shoe shop in which last year were made fifteen hundred pairs, while two thousand were repaired. In the sewing-room three thousand garments of various kinds were made. There were ten girls at work by hand and at the sewing-machines on the day of my visit. The quality of the work done in the harness shop is excellent. It is all done by hand and it would be difficult to surpass it in a city shop. They made during the last fiscal year about two hundred sets of different styles, some being fine driving harness, while others were heavy but finely finished farm harness. All of the repairing of wood work about the institution is done by Indian boys under the direction of the carpenter. During the last year, in addition to the repairs, which in such a large institution must necessarily be extensive, there has been built a band stand, a wagon house, and two barns, besides fitting up an abandoned ice-house into a two-tenement house.

“Even a brief visit can but convince an unprejudiced mind that the Indian is capable of learning the various trades, and acquiring a good common school education. I spent some time in all of the school rooms, and found that excellent work was being done by the teachers, who are under the immediate supervision of Prof. H. B. Peairs, a man of much experience in the Indian work, and to whom a large share of the credit was due for the splendid school display at the World's Fair last year.

“It would hardly be just to Superintendent Swett and his intelligent and faithful employees to fail to call attention to the general neatness about the hospital, the dormitories, the barns, and the entire grounds, and the air of thrift and

systematic business that pervades the entire institution. More than a passing notice should be made of the office. The office work at this large institution is very important; and while the superintendent is responsible for everything, the work is directly in the hands of the Chief Clerk, Mr. J. W. Alder, who has had eleven years' experience in the Indian service. The Commissioner of Indian Affairs recently told me with considerable pride that when new clerks, inspectors, special agents, and supervisors were being sent out into the service, he had them come to Washington, and took out the accounts of Haskell Institute and showed them as models to be followed."

Mr. Meserve's pamphlet is one of great interest, giving apparently a fair statement of the Indians, and schools which he visited. The Indian Rights Association has printed it, and it may be obtained of them at 1305 Arch Street, Philadelphia. It merits careful reading by all people, whether particularly interested in the Indian question or not.

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### THE PARDONING POWER.

Mr. Appel, the President of the Colorado State Board of Pardons, has contributed to the general stock of information on the Pardoning Power and its exercise. In a very short, but very suggestive pamphlet, he has collected and published the opinions of the governors of twenty-seven states, on interesting and important questions, relating to Pardons. His first question to these gentlemen was:

"Should executive clemency be granted in any case except upon positive testimony as to the innocence of the convict?" His second question was, "Is a board of pardons, or an advisory board necessary to a governor in dispensing the pardoning power?" To this question the replies varied. Governor Pennoyer, of Oregon, said "No: it must be a great nuisance." But on the whole "a consensus of opinions

among the governors strongly support the advisability, if not necessity of a board of pardons."

Mr. Appel shows, by evidence which cannot be rejected that "there is no such thing as equal justice in the punishment of crime as it is now administered. And practically his valuable statement leads up to an argument for the adoption of the system of indeterminate sentence.

"Under this system the court and jury simply decide as to the guilt of the accused. Instead of being sent for a definite period of years, he is committed to prison under a system of grading and marking which will compel him to remain there until by his work, his schooling and his conduct he has earned a certain number of marks. The system can be so adjusted as to make this period of effort one year, two years or more, assuming that the man does the best he can. If a man does not do his best, it may take him, instead of one year, perhaps five to earn his release. This release is not given until the superintendent and the prison commissioners are satisfied that it is expedient. Then it is given on parole. The prisoner is under surveillance for nine months or a year after his conditional release. If his conduct warrants it he is then given a full release. Instead of the matter being left to the caprice of a judge or a code, it depends upon the prisoner himself to work out his own salvation.

"Warden Wolfer, of the Stillwater, Minn., State Prison, in a report on "Prison Discipline," recommends the indeterminate sentence because 'The object of all penal institutions is the protection of society and the reformation of the criminal. All features of imprisonment and prison government that do not conduct to these ends are lamentable failures. When a man violates a law, he trespasses upon the rights of society. Society demands protection. The culprit is arrested, tried, and convicted and becomes a charge to the state. In the discharge of this obligation, society has but two claims against the state. The first is protection from further violation of the law on the part of the culprit, and second, that the culprit be reformed, if possible. If he can-



not be reclaimed, that he be kept imprisoned. Hence the system of time sentences for crime should be abolished. A prisoner should be sent to prison the same as an insane man is sent to the asylum for the insane—to remain there until he is cured, or at least till it is reasonably safe for him to go at large. I venture the assertion that there is not a warden who has not turned out a large proportion of the inmates of his prison with the positive knowledge at the time of their discharge, that they intended to lapse into crime again at the first opportunity. Is this just to society? Is it just to the prisoner? Does the state discharge its obligations? I say no. Let us have the indeterminate sentence. When the prisoner is allowed to go forth to try anew the battles of life, let it be on parole or probation. In conjunction with this let there be a system of identification, so perfect and so universal, that should the prisoner again lapse into a life of crime, he can be speedily apprehended and returned to a place of safety. This, with what has gone before would be laying of the foundation of prison reform broad and deep, and would, in my opinion, reclaim many who are now following a life of crime. It will bring the criminal face to face with a condition that would force him to the conclusion, unless wholly incorrigible, that a life of crime was a failure, and that his only hope for peace and freedom in this world depends upon his leading a well-ordered life.'

“The committee on criminal law reform of the national prison congress, composed of eminent legal gentlemen, pronounce in no uncertain words as regards the intermediate sentence: ‘The accepted political science of today condemns and repudiates the retributive aim which has remained for thousands of years the acknowledged basis of the whole criminal law. It declares that the governmental treatment of crime and of criminals, all prisons, all criminal law, have but one legitimate end, one logical motive and justification—the protection of the body politic and, as the most effective measure of protection, the reformation of the crimi-

nal. This protective and anti-retributive theory has now for some years been established by the overwhelming and practically unanimous consensus of authority, but it failed to find any expression in legislation. Conservative forces generally retard legal reforms, and so the mediæval theory of vengeance and expiation continued to dominate the law. It has been reserved for these latter days, for the present generation and for our own country to witness the first introduction of the logical principles of modern criminal science into actual legislation. We refer, of course, to what has already come to be familiarly known as the indeterminate sentence for crime; a sentence for no definite or prescribed term, but continuing in force until the prisoner shall have given satisfactory evidence of amendment and of his fitness for freedom.'

"The concluding questions I submitted to the governors were as follows:

"Third—Should pardons be conditional, or would a general adoption of the parole system be better for the protection of society?

"Fourth—Would the parole system act as a deterrent for criminals to a greater extent than an unconditional release either by pardon or by serving out the sentence?

"Of the thirty-three replies received, all but four answer in urging the adoption of the 'parole system,' the exceptions being the governors of Rhode Island, Nevada, Idaho, and Montana.

"The whole problem of prison reform resolves itself into these two propositions: The protection of society against the wrong-doer, and the transforming the wrong-doer—the criminal—into a law-abiding citizen. Notwithstanding the enormous expenditures of money, the sentimental attempts of well-meaning benevolent persons, the huge machinery of government for the suppression of crime, the pardoning power with its use and abuse, with all these haphazard agencies, the number of criminals continues to multiply at an enormous ratio. At every outbreak of lawlessness, ex-convicts are found among the destroyers of life

and property. The grand jury of El Paso county, of this state, reports the leader in the late Cripple Creek insurrection as having been an ex-convict. The advocates for the indeterminate sentence demand that the man who is the enemy of society should be placed in close confinement and kept there; that *cure* shall set the limit of imprisonment.

"It is our hope and expectation that the Tenth General Assembly of Colorado will hereafter make unjust and excessive sentences impossible by the adoption of the general parole and indeterminate sentence law, and will banish from our statutes those acts which permit vindictive justice or judicial discretion in the imposition of sentences. If we succeed in establishing a more just standard by which guilt can be measured, and in having the degree and duration of the punishment more justly proportioned to the degree of the crime, and to the mental and moral condition of the criminal, we shall be amply rewarded for our time and our labors as members of the State Board of Pardons."

We must caution readers for the hundredth time, not to be misled by such figures as even Governor Binkerhoff brought together in his address before the Prison Association at St. Paul. He wishes to show that crime is on the increase, beyond the increase of population. He cites the United States census of 1850,—which recorded six thousand seven hundred and thirty-seven prisoners only in the nation,—and compares them with the figures in the census of 1890, which reports eighty-two thousand three hundred and twenty-nine. Such contrasts have no value. In those early days the census register was wholly without authority. It is none too good today. But it is not left to the mob intelligence of an average census agent to complete such tables. More persons were committed to prisons in the state of Massachusetts alone, in the year 1850, than appear in the United States census of that year as the prison population of the nation. And at any one day of that year,—a third of this prison population were in the various houses of detention of that state. As the mere question

whether a "House of Correction," or a "Reformatory,"—were a prison or not,—would the census agent of one or another county even, give that county a black name for all time,—or make it a part of the Kingdom of Heaven?

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### GERMAN PUBLIC KITCHENS.

It is now nearly thirty years since the first Public Kitchen for working people was established in Germany. Three thousand two hundred and fifty dollars was raised by subscription at first and a local committee took charge of the work which has extended rapidly. For a sum varying from three to six cents, a working man can now obtain an excellent meal. A bowl of good, substantial German soup costs but four cents, and bread, vegetables and even pudding can be bought for a fraction of a cent each.

A central council now controls the entire work, which consists of many kitchens in various parts of the city. Fair wages are paid, old servants pensioned, and yet there is each year a reserve fund toward opening new kitchens.

Everything is done on the most economical plan while giving a large amount of comfort. The dining-rooms will seat three to four hundred men each, and are warm and light. Newspapers are also provided, and the patrons are well cared for during the noon hour.

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The Tuskegee Negro Conference meets at Tuskegee, Ala., under the auspices of the Tuskegee Normal and Industrial Institute, Wednesday, Feb. 20, 1895. All of the states in the "Black Belt" of the South will be represented.

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# INTELLIGENCE.

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## LEND A HAND CLUBS.

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### MONTHLY MEETING.

The monthly meeting of the committee of the Lend a Hand Clubs was held at noon at the Lend a Hand office, December 31st, 1894. Seven representatives were present including Dr. Hale, the president.

Dr. Hale spoke of the Lend a Hand Conference, held in Providence; a full account of which has been printed in the *January Record*. He advocated strongly the correspondence between city and country Clubs with a view to placing in the country men and women who are needed there.

A letter was read from Mrs. Graham, of the Lend a Hand Club of Mt. Washington, Maryland, with reference to a "cross of honor" for a brave boy named Henry Krickham. Dr. Hale hoped that each year some Club would award the cross. The cross was shown to the committee, having been made according to the direction of our president. It was of gold, a little larger than the Lend a Hand badge, and perfectly plain. The inscription had not been engraved.

Dr. Hale in speaking of the influence of clubs, and kindred organizations, said that it was brought strongly to

mind during his last visit to Lake Mohonk. He found there that the servants in the hotel were all King's Sons and Daughters. It was the first time he had ever known the service of a hotel to be run by the Golden Rule. It worked perfectly and everybody was willing to lend a hand to the others. Learning the name of the lady who had formed the first Ten at Mohonk, Dr. Hale endeavored to find her, but with no success. Dr. Hale then gave a very interesting account of the amusing adventures of a young Lend a Hand worker to whom he entrusted the business of finding the lady and whose efforts were finally rewarded.

The secretary then read the following extract from a letter just received from the founder :

"I have been an invalid ever since I was at Lake Mohonk; was a partial one then, but have been a 'shut-in' most of the time the last three years, though, thank God! I can go about a little now. But I cannot enter the army of active workers for the Lord in the world. My work must be done at home and with my pen.

"The good result of my talk at Lake Mohonk is all of Christ, for I really did nothing but sow a few seed truths there. It is blessed to know that he gives the increase of bud, blossom, and fruit. I have often wished to know what result there was from the formation of a King's Daughters' Circle there, and am rejoiced to learn that there is a King's Sons' Circle also, and the practical good it is doing in every-day life to do all things 'In His Name.'"

Mrs. Whitman announced that the Martha and Mary Club as doing excellent work among sewing women. Already there were twelve women receiving a dollar per week for sewing. The work was well done, and the Club asked for orders for plain sewing to extend its work.

Dr. Hale spoke of the Lend a Hand Hospital, to be dedicated the following Sunday. The hospital is intended for the old and infirm widows of soldiers. One of the ladies promised to send reading matter.

Miss Brigham was present and spoke of the Lend a Hand

Book Mission and the grand work it is doing. She expected to start for the South the middle of January for the fourth year of work. Miss Brigham wished that a Railway Mission might be established; that a person might be sent through the South with packages of reading matter and throw them from the cars at the small railway stations. The people are so eager for reading matter that they would welcome it gladly and distribute it. From Columbia, S. C., reading matter goes out for a circuit of fifty miles.

Miss Brigham hopes to go this year as far south as Georgia. The work is constantly increasing and there is great enthusiasm over the work. Thirty thousand people have been reached by this mission.

Mrs. Whitman reported that the Christmas story had been sent to the Clubs, and that life-membership certificates had been issued to all persons or Clubs which had at any one time paid in \$25.00 for the charities of the Central Office.

Mrs. Hardy and Miss Hunneman reported the barrel packed and sent to the colored people at Thoroughfare, Va.

## CLUB REPORTS.

### MT. WASHINGTON.

The executive board of the Lend a Hand Club of Mount Washington, of which Mrs. John T. Graham is president, met to perfect arrangements for the presentation of a medal to Henry Krickham, a boy of fifteen years, as a recognition by the Club of the remarkable courage and moral heroism displayed by him under very trying circumstances. The boy lives at 702 Ramsay street. The presentation of this medal is interesting for several reasons. The lad was one of those injured in the accident on the occasion of the baseball parade last fall, when a large bus in line was driven into a dense part of the crowd collected to see the parade, and a number

of persons were knocked down and hurt. The boy Krickham, sustained the worst injuries of any, as both his arms were terribly crushed, and it was thought, at first, that he would die. He was hastily picked up, carried into the nearest drug store, and laid upon the floor, surrounded by a horror-stricken crowd. But, despite his terrible sufferings, his first words were: "Don't take me home; take me to a hospital and fix me up before my mother sees me." His thought was constantly of his mother, and his fear of the effect which the shock of his accident would have upon her seemed to fill his mind almost to the exclusion of his own pain.

He was taken to the University Hospital, and attended with the best surgical skill. When the question of amputating his injured arms, which were found to be frightfully mangled, was considered, he begged the doctors not to perform the operation, crying, "Save my arms; I must help my mother. Save my arms for my mother!" The doctors determined to do so if possible, for the brave little hero, and his present condition is a wonder of surgical skill. Yet he is still in the hospital, and it is a question whether he will ever be able to use his arms again, though they have been preserved to him. The doctors say that rarely have they witnessed so cheerful and enduring a patient, and that his courage and patience have proved their best aids. Even when the accident happened he bore his pain without a groan, and his fortitude was a marvel to the on-lookers.

The little hero was brought to the notice of the Lend-a-Hand Club, through the report of the accident in *The American*, and it was determined to present him with the medal, not at all in the way of a reward, or to establish a precedent, but simply as a recognition in a public way of his moral heroism and filial devotion. As a medal has never before been presented by the society, the matter was referred, as an act of courtesy, to the founder of Lend-a-Hand Clubs, Edward Everett Hale, by the president, Mrs. Graham. Mr. Hale replied that by a strange coincidence he had been thinking of a medal as recognition by the society of such cases,



where special appreciation was desired to be shown, and that he heartily endorsed the idea, and also assumed the superintendence and designing of the medal.

## INSCRIPTION ON THE MEDAL.

The medal is of gold, in the shape of a Maltese cross, suspended from a bar, the latter bearing on its face the inscription: "Lend a Hand," On the four sections of the cross are inscribed: "Heroism and Filial Devotion. I. H. N." These letters standing for the motto of the society: "In His Name." On the reverse side the medal bears the name of the recipient and date: "October 6, 1894." It has attached the colors of the main society, dark purple, but, when presented, will bear the local colors, lavender and dark purple.

## CHRISTIANBURG, VA.

The Willing Circle of King's Daughters was organized in April, 1889, by a party of Christian women, whose object was to do some good for humanity In His Name. We have but little money, but we have what is much better—the earnest work and prayers of Christian people. Our growth has been steady, and in August, 1894, we number forty-seven in membership. Our motto is, "WHATEVER thy hand findeth to do, do it with all thy might." Our work is mostly local, and we try to meet the demands of the poor in our midst for fuel, clothing, groceries, medicines, etc. Our annual means of adding to our monthly dues is by holding a Praise Service, which we try to make of spiritual benefit to all. We distribute good literature in our jails, send boxes of books and clothing to orphanages and almshouses, and one year we were enabled to support a child at Thornwell Orphanage, Clinton, S. C. In a word, we try to live up to our motto, and when we fail—which is often the case—we grieve over our weakness and sin. We thank Dr. Hale with all our hearts for that dear book, "In His Name," which has filled us with a stronger desire to work for the Master.

## CLEVELAND, OHIO.

The Club has paid fifteen dollars for relief and loaned twenty dollars, and has made and donated thirty-four articles.

We gave a stereopticon entertainment, and Mr. Shoals and Mr. Potter refused any pay for giving it. The proceeds of this entertainment were forty-seven dollars and seventy-five cents.

Death removed one of our members in February last, who was then treasurer of our club.

## OAKLAND, CAL.

Inspired by a visit to our city and church from Edward Everett Hale, father of Lend-a-Hand Clubs throughout the land, this Club was formed in August, 1891.

In the beginning the Club contained six Tens, but owing to incompetent leaders or some like cause, there now remains but one of these. Until within about six months this was known as the Whatsoever Ten, but owing to some confusion arising from the two names, Whatsoever Ten and Lend-a-Hand Club for the same body, we decided to drop the name Whatsoever Ten, and be known hereafter as the Lend-a-Hand Club only.

We hold our meetings weekly, and generally at the home of some member.

The object of the Club is not to devote itself exclusively to the interest of the church, but to lend a hand in whatever direction its help may be most needed or most effectual.

During the last year we have finished one of the largest pieces of work we have yet undertaken: the furnishing of a room in the Fabiola Hospital. The result was a dainty room in blue and gold, with plain white linen, hand-sewed by the members of the Club. The room cost us \$150, to raise which we gave several entertainments.

Besides this the Club has rented for over a year, two fifteen dollar seats in the church which are used as free seats.

We have also assisted in the annual fair of the church

for the past three years, for which purpose we have been working the last few weeks.

Since the room in Fabiola Hospital was finished we have done considerable in the way of visiting needy people, which we intend to continue, but which has been discontinued during the last three or four weeks that we might devote our time particularly to the church fair.

## AMERICAN INSTITUTE OF SACRED LITERATURE.

### PRIZE EXAMINATIONS.

#### *Purpose.*

The purpose of the Institute in offering examinations announced in the following pages, is fivefold :

1. To induce college students who contemplate entering the ministry, to obtain a working knowledge of Hebrew, New Testament Greek, thereby saving much time for purely exegetical work in the Seminary.

2. To induce colleges to add courses in Hebrew and New Testament Greek to their curricula by creating a demand for such work from the students.

3. To provide for all college students a special incentive for the study of the English Bible : (a) as a unique literature, (b) as the record of a unique history, (c) as text book of religious principles, (d) in relation to the influence which it has exerted in the history of the world.

4. To test the work now being done in these lines in the colleges of the United States and Canada, and if possible to gain facts with which to refute the current impression concerning the ignorance of the college student on Biblical subjects.

5. If possible to secure data which will help to convince the vast number of colleges in which no adequate Biblical instruction is offered, that it is important to add to their intellectual equipment the facilities for the best work in these lines.

PRIZE EXAMINATIONS IN HEBREW, NEW TESTAMENT GREEK,  
AND THE ENGLISH BIBLE, OPEN TO COLLEGE MEN AND  
WOMEN IN THE UNITED STATES AND CANADA.

*Conditions of Entrance.* No fee is required for any of these examinations.—The examinations in Hebrew and New Testament Greek are open to all students entering the first year class in a Theological Seminary in the autumn of 1895, provided such students are college men or women whose graduation took place not earlier than June, 1894.

The examination in the English Bible is open to all college students in the Junior and Senior years of the course.

Application must be made on the official blank which will be provided by the Institute to all persons wishing to enter. \*The signature of a member of the Faculty of the institution with which the student is connected when making application for the examination is required.

*Dates.*—The examinations in Hebrew and New Testament Greek will take place October 10th, 1895, in whatever institution the candidate or candidates may be located.

The examination in the English Bible will take place June 1st, 1895, in all colleges in which there may be one or more candidates.

Enrollment for the examinations in Hebrew and New Testament Greek should be made before April 1st, 1895. Candidates will be accepted, however, as late as July 1st, or even later if sufficient excuse for the delay is presented.

Enrollment for the examination in the English Bible should be made at once. Candidates cannot be accepted later than April 1st.

The prizes for the Hebrew and New Testament Greek will be awarded December 1st, 1895, and for the English Bible October 1st, 1895.

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\*This condition is simply to insure good faith on the part of the applicant, and as a guarantee of his eligibility. Special arrangements will be made in the case of applicants not connected with any institution at the date of application.

*Prizes.*—The prizes to be awarded in these examinations are as follows :

1. \$100.00 for the best paper in Hebrew.
2. \$50.00 for the second best paper in Hebrew.
3. \$100.00 for the best paper in New Testament Greek.
4. \$50.00 for the second best paper in New Testament Greek.
5. \$100.00 for the best paper in the English Bible.
6. \$50.00 for the second best paper in the English Bible.

The name of the successful contestants, and of the institutions with which they are connected, will be published in the secular and religious press of the United States and Canada.

*Judges.*—In connection with each examination the best twelve papers will be selected, and these twelve will be submitted to a committee of competent judges for further selection. All possible precautions will be taken in order that the judges may have no clue to the identity of the writers. The prizes will be awarded solely on the intrinsic merit of the papers.

The judges of the Hebrew papers will be Professor Samuel Ives Curtiss, of the Chicago Theological Seminary, Professor William Henry Green, of the Princeton Theological Seminary, and Professor D. G. Lyon, of Harvard University.

The judges of the papers in New Testament Greek will be Professor William Arnold Stevens, of Rochester Theological Seminary, Professor Charles F. Bradley, of Garrett Biblical Institute, and Professor J. S. Riggs, of Auburn Theological Seminary.

The judges of the papers in the English Bible will be President George S. Burroughs, of Wabash College, Professor F. K. Sanders, of Yale, and Professor W. W. Moore, of the Union Theological Seminary, Hampden-Sidney, Virginia.

For circulars, showing the method of conducting and the character of the examinations, as well as for forms of applications, etc., letters should be addressed to the office of the Institute, Hyde Park, Chicago, Ill.

## PUBLISHER'S DEPARTMENT.

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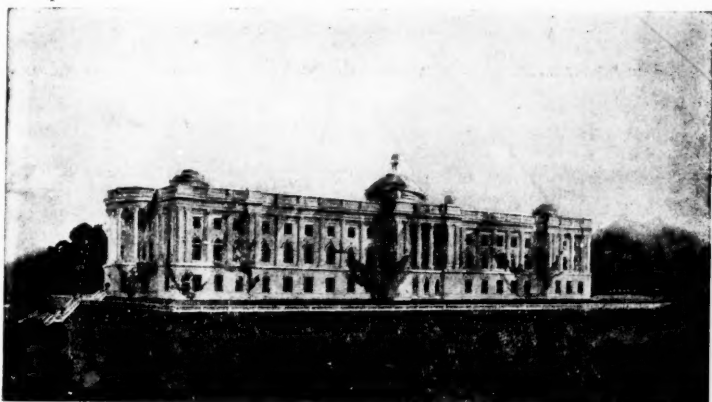
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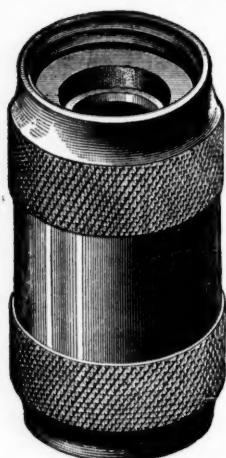
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